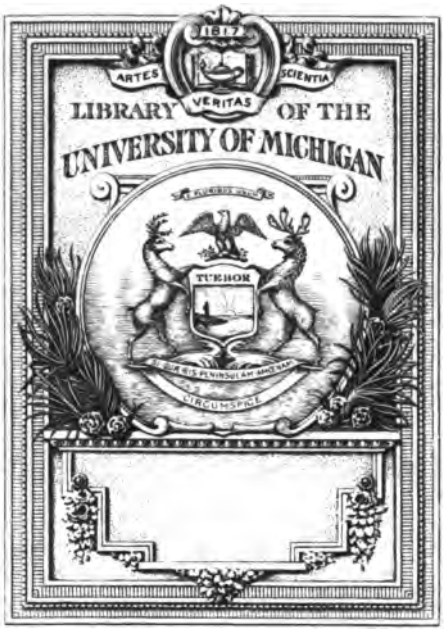
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AN

ESSAY

ON

CERTAIN POINTS OF RESEMBLANCE

BETWEEN THE

ANCIENT AND MODERN

GREEKS.

BY THE

HON^BLE. FRED. SYLV. NORTH DOUGLAS,

STUDENT OF CHRIST CHURCH, OXON.

Ἄμαχον δὴ κρύψαι τὸ συγγενὲς ἦθος.

PIND. *Olymp.* Od. 13.

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TO THE

DEAN OF CHRIST CHURCH.

To the College over which you preside, I am bound by so many ties, that I should think myself guilty of most unnatural ingratitude, if this homage of my attachment were preceded by any other name than yours.

Within the walls of Christ Church I have formed the friendships nearest to my heart; under her fostering protection have been laid the foundations upon which the character of my future life will stand; and from her instructions I imbibed the admiration for Greece which was the origin of the succeeding pages.

Nor am I uninfluenced in thus adopting the hacknied custom of dedication, by the vanity of publishing myself as the child of so distinguished a parent; the unworthy brother of so many learned and conspicuous men.

While placing this essay of a Student before the eyes of his Dean, I am peculiarly happy in an occasion of declaring my high respect for a scholar, and my affectionate acknowledgments to a friend.

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INTRODUCTION.

We love to trace, in the descendants of those men who at various periods have benefited and adorned the world by their actions, some trait of resemblance in mind or in person which identifies them with their ancestors; we look back with pleasure to the recollections of past fame, and anticipate with eagerness its renewal. Induced by the happy omen to bestow more care upon the individual in whom we have discovered such a likeness, however faint, we may cherish the promise of excellence by protection, and ripen it by the example of former days, into the full maturity of virtue and of glory.

Can it then be a research so insignificant as it has been considered by a late distinguished writer,* to trace the genealogy of nations; to discover the coun-

* Lord Byron, Note 2.

trymen of Pericles in the inhabitants of modern Athens, or to compare the sturdy mountaineer of Maina with the disciple of Lycurgus?

That noble lord, rich as he is in the literature of which an over modesty has sometimes induced him to speak too lightly,* must have felt the inexpressible delight of realising, in Greece itself, some vision of what it was.

Do we perceive, or only imagine we perceive, some connexion with the ages of her greatness, how quickly is the match applied to the whole range of our enthusiasm! how certainly does all that was before but "airy nothing," gain "a local habitation and a name"!†

In that country, where every stone has its verse,‡ and where the little brook over which you pass, and scarcely perceive that

* Childe Harold, Note 2.

† Midsummer Night's Dream, Act 5, Scene 1.

‡ "Nullum est sine nomine saxum."

LUCAN, *Phar.* Lib. IX.

"Each rock and ev'ry tree recording tales adorn."

ROWE.

you have crossed it,* has been raised into the company of the most illustrious streams, by the magic of poetry and imagination, shall we exclusively feel pleasure in visiting those objects themselves, and neglect the remains of that genius which alone has rendered them illustrious?

But the pleasure arising from such an investigation will not be its only object; it cannot surely be deemed useless to exhibit the little that still exists of the most splendid of people, to point out to other nations the causes of their fall, and to canvass the possibility and means of their restoration. The degeneracy of the descendant may be traced to the corruption of his ancestor, and Greece, whence all our brightest instances of excellence are drawn, may still be an example, even in her decay.

No country, whose character has been handed down to us by history, awakens more powerfully our interest. The course of uniform success by which the subjects

* Many of the famous rivers of antiquity, the Ilissus, the Cephissus, the Inachus, &c. are perfectly dry in summer.

of Romulus attained the empire of the world, affords but little delineation of character, and the eloquence of Livy can scarce give life to the cold monotony of the Roman annals. We are hardly acquainted with any of those interior details, which constitute the charm of history, and Italy never became the seat of science and of literature till universal dominion had overcome our interest in her fate.*

Such was not the case in the country of which we are treating, where the opposition of a number of nations differing from one another in almost every circumstance of their government, their habits, and their moral character, gives an endless va-

* An eminent statesman† appears to have confined the duty of an historian to the more elevated incidents of politics and government; but surely the principal charm, and some of the utility of history consist in the humbler episodes of character and manners. In the view of a mountainous country from an elevated situation, we mark the general relation of its greater features, but lose and overlook the glens and vallies which give it character and beauty.

† Mr. Fox—Historical work. Lord Holland's preface, page 27, 4to. Edition.

riety to annals replete with reverses of fortune the most interesting and unexpected. There, as has been well remarked by a celebrated philosopher,* the emulation of those little commonwealths, all striving against each other, yet all concurring in one aim, the general good and glory of Greece, elicited such vast exertions of genius and of excellence in every branch, as have been scarcely equalled by the ages that have followed. And the want of this jealousy, where every feeling is subdued and blended, by the indiscriminating weight of despotism, was the first, and one of the most efficient causes of the inferiority of the modern Greek.

The otherwise insignificant power of each of these states rather increases than destroys the interest with which they are considered; we feel more at home to every thing that is passing; we become acquainted with the characters of more individuals; and it may be doubted whether the sanguinary battles of Austerlitz and

* Hume—Essay on the Rise of Arts and Sciences.

Borodino will ever excite our feelings in an equal degree with the combat of Thermopylæ and the defence of Sphacteria. In the one case we sympathize with every combatant engaged, while in the other our admiration of individual courage is lost in the numbers among whom it is divided.

This country, however singular it may appear, had in a manner been forgotten by the rest of Europe. While our countrymen have been traversing the world for the purpose of observing human nature in its various forms, we have neglected to make inquiries into the actual state of a country which was in ancient times the nursery of all that is admirable in arts and sciences, and whose history forms the principal study of our youth in the earliest stages of education.

The political circumstances of the last twenty years, however, have so entirely excluded us from the greatest part of the continent, that the love of travelling inherent in an Englishman was to be directed in a new channel, and, in consequence,

the shores of the Mediterranean, and particularly the regions under our consideration, have been visited by more British subjects during that period than had ever approached them before. There are certainly many advantages attending a visit to Greece, which were unknown to the traveller of more peaceable times, who might lounge in his post-chaise from Paris to Rome without acquiring any thing but words and affectation. In the Levant, it is true, we find nothing of what is termed society, but the most ignorant and careless person cannot pass through Greece without his faculties being sometimes roused. The fashion of the country, and the example of every traveller he meets, must excite a desire of research and information; and, should it only be shewn in learning to encounter difficulties, and to manage for himself, I still believe he will not return without improvement.

Among so many persons distinguished for their talents, who have lately visited the Levant, we may regret that so few have applied their observations to the state of

modern Greece; and that the few whose journals have contained any details on that subject have scarcely ever been so unbiassed by political party, or by preconceived system, as to have collected and stated them with fairness.

The want of any previous acquaintance with the regions over which I was about to travel, though probably the cause of many deficiencies in this essay, had the effect at least of preventing me from attaching myself to any established opinion. Too young to have been engaged in any of the political speculations which first gave importance to the modern Greeks, my mind, unoccupied by prejudice, was ready to receive the impression of what I saw without viewing it in the character of a Russian or Turkish partizan. If I had any bias, it was naturally in favour of that people whose name was associated in my recollection with the first knowledge I had acquired of what was noble, elevated, and patriotic.

Had I felt that my journal was kept with sufficient regularity, I might perhaps have

been tempted to publish my observations in that shape; any intention of this nature having been, however, posterior to my return home, I soon began to neglect, and latterly completely forbore to make any continued memoranda. In order, therefore, to state the foundation upon which I rest my claim to notice, it may, perhaps, not be impertinent to give a concise account of the track I pursued.

In the summer of 1810 I left England, and having visited Spain, Portugal, Malta and Sicily, arrived at Zante in April, 1811. The remembrance of the first Greek sentence I heard upon landing in that beautiful island will never be effaced. I doubt whether the Θαλασσα! of Xenophon's soldiers was productive of more lively sensations than those I experienced at the first sight of the Morea. Ithaca and Santa Maura* were the only other Ionian islands at which I touched; islands which, though scarcely considered

* The ancient Leucadia.

as part of ancient Greece, preserve more of the Grecian manners and character than much of the region more properly included in that denomination. Under the protection of our government they will undoubtedly thrive, though at the time when I visited them, their commerce, by which they exclusively flourish, had not yet gained those advantages which the reception of the British flag had led them to expect.

From Prevesa, the port of the great Pacha of Albania, we proceeded to his capital,* and by an unprecedented favour accorded to the reputation of the gentleman I accompanied, the Honourable Frederic North, (whom I afterwards left on my departure from Constantinople for Smyrna, but rejoined at my second visit to Athens,) we were often admitted to the society, and once to the table of that singular personage.†

* Joannina.

† Foreign as it may appear to the subject of which I am particularly treating, I trust I shall be excused for giving some account of this entertainment. We were conducted

Upon quitting Joannina, we passed through the country of which the scenery has been immortalized by Lord Byron,* to the foot of Pindus, the modern Mezzovo. From its summit, in clear

upon horses covered with magnificent housings, and preceded by a crowd of tchocodars (servants) and ushers, to the favourite summer-house of the Vizir; an edifice built of the finest white marble, and divided into four recesses filled with sophas, and painted in the eastern style. These recesses opened upon a fountain that occupied the centre of the building, and was formed into a square castle surrounded by batteries spouting water at one another in accompaniment to an organ. In one of the recesses dined only Mr. North and the Pacha: in an adjoining one, a table was placed for Mehemet Effendi, the Vizir's prime minister; the Divan Effendi, agent of the Porte; Mr. Foresti, our resident at Joannina; Captain Davison; and myself; and so managed that neither of the parties saw or heard the other. In this way we followed the example of the minister, who did the honours of the dinner, through sixty-four dishes, of each of which the nicety of oriental etiquette obliged us to taste; and the heterogeneous succession of milk, fish, meat, milk again, soup, pastry, meat, &c. rendered still more unpleasant the neglect of the knife and fork which politeness enjoined.

* "Where'er we gaze, above, around, below,
"What various tints, what magic charms are found,
"Rock, river, forest, mountain, all abound;

weather, both the Ionian and Egean seas are sometimes to be discovered; and I have understood it to be higher above their level than any other of the Grecian mountains.*

After crossing it we entered the ancient Thessaly, and were much struck by the contrast which its green slopes, studded with groves of planes, and affording pasture to herds of cattle classically white, formed with the rugged beauty we had been admiring in Epirus.

Following the course of the Peneus, the monastery of Meteora and the towns of Triccala and Larissa were in our road; and having visited Tempe,† and the re-

"And bluest skies that harmonize the whole.
"Beneath, the distant torrent's rushing sound
"Tells where the volumed cataract doth roll
"Between those hanging rocks that shock yet please the soul."
Childe Harold, Cant. 2, St. 47.

* Upon Pindus the road became so bad that one of our party was obliged to cross it in a net borne upon the shoulders of four Greeks.—I remarked that fir woods clothed its sides, while beech seemed the only tree capable of bearing the cold of its more elevated regions.

† Tempe, the only defile through which it is possible to

markable village of Ambelachia, we embarked at Volo for Constantinople.

As the north-west wind, or Meltem, had closed the entrance to the Hellespont, I landed at Cape Baba, and having crossed the Troad,* embarked once more at Gallipoli, where Mr. North, after considerable delay, had arrived by sea. We proceeded in a piadé† along the northern shore of the sea of Marmara, to the city of Constantine: eight Turks formed our crew,

enter Greece from the north, still breathes from its cliffs and groves that refreshing coolness so often and so well described from Herodotus to Barthelemi. Its scenery certainly did not answer my expectations, but expectations of Tempe could not easily be realized.

Compare the description of Herodotus with the account of a defile in Cashmire, given by Bernier.

* I am told that many of my cotemporaries in Greece have returned in the persuasion that Troy never existed but in the imagination of Homer; this disbelief betrays so much important history to the ravages of scepticism, that I feel happy in having been able to convince myself upon the spot of its general correspondence with the narration of the Iliad; though even with Chevalier in my hand, I could hardly satisfy myself of all its details.

† A piadé is a narrow boat of from twenty to forty-five feet in length, very sharp both in the prow and stern: it is built of willow, and often beautifully carved and ornamented.

who rowed with the greatest velocity for six or seven hours at a time; while the songs with which they enlivened their exertions; the beautiful scenery along which we passed; and weather so fine, that our night was spent upon the water, though the day had been far from sultry, heightened the pleasure of approaching Constantinople.

A description of this city would be foreign to my purpose, and the accuracy of Tournefort,* and eloquence of Gibbon,† have left us nothing to desire; though it may be remarked, that the historian has greatly exaggerated the distance over which the ships of Mahomet were drawn in that memorable stratagem which gave the city to his arms;‡ and that in a note he appears to have mistaken *kiosk*, the word in Turkish expressing a summer-house, for a portion of the town; as well as to have supposed the

* Tournefort, Voyage dans le Levant, vol. 2, p. 183, 8vo. Ed.

† Gibbon, Decline and Fall, &c.

‡ Ibid.

tower of Galata to be situated upon the port, while it is probably one hundred feet above its level.* These are slight blemishes, however, in a delineation wonderfully exact for an author who had never seen the city he describes.†

Constantinople remaining as our head quarters, we made two excursions; the first was through the plains of Bithynia, the richest and most beautiful country I have ever seen, to Brusa, Nice, Nicomedia, and the supposed tomb of Hannibal. Great part of this country is the hereditary possession of a family that traces its descent from the first person upon whom the dignity of Grand Vizir

* Gibbon, Decline and Fall, &c.

† Polybius's account of the ancient Byzantium must be well known to many of my readers.—The population of Constantinople has been variously stated. The variety of nations that inhabit it, the want of any sort of general register, and the exaggeration characteristic of a dragoman, make it very difficult to procure any certain information upon this point; but from the quantity of flour issued by government to the bake-houses, which, though a doubtful datum, is the most satisfactory that can be obtained, there is reason to believe that the inhabitants of Constantinople, Pera, Galata, Tersbana, Tophana and San Demetri, amount to about 550,000 souls.

was conferred, in the reign I believe of Sultan Orchan, and which numbers Hayreddin Pacha (the famous Barbarossa) and twenty-four other vizirs, among his descendants.* From the grant of Orchan till the present day they have continued in uninterrupted possession of the same extensive domains. This, and some other instances of a like nature, afford a strong proof that no law and no despotism can destroy what is so inherent in human nature, —respect to birth, and the sacredness of hereditary property.

Lady Mary Wortley Montagu's brilliant picture of Adrianople tempted me to visit that city, and I feel pleasure in being able to give my evidence as to the general fidelity of what she has written. Lady Mary felt as a person of a warm imagination naturally would have done, in visiting a country then so little known, and with the boast of being the only English lady that had till then been seen there: she supposed her description to be accurate, because she described the impression as she felt it,

* The title Vizir is always given to a Pacha of three tails.

without perceiving the fancy and enthusiasm through the medium of which it was received.

I preferred the journey by land to Smyrna, in order to see more of Asia Minor than I should otherwise have done, and to visit some extensive ruins, chiefly Roman, at Bergamo, the ancient Pergamus. Smyrna is so unhealthy, that as soon as I had gained what information I could of its commerce, then apparently on the decline, I resisted the hospitality of our consul, Mr. Werry, and crossing from Tchesmé to Scio, hired in that island a saccoleva,* in which I visited Ephesus, and afterwards Samos, Mycone, Delos, Tino, Syra, and Zia.

These islands, of which one has so enchanting an idea before visiting them, are all very similar in appearance; a narrow ridge of hills running from north-east to south-west, is their usual character; and none of them, except Tino and Scio,

* From "levare sacchi." This is a single masted vessel, with a very large main-sail, in general use throughout the Archipelago.

being tolerably fertile, it is only in the variety of habits and manners exhibited by their natives, that we may find those charms which have induced some travellers to forget their country and their friends, and have chained them among these domains of Calypso.*

At Athens I remained three weeks, during which time I was able to see Marathon, and Egina, the latter place having been rendered particularly interesting on account of the statues recently discovered

* If the dreams of ambition have vanished, if long absence from home has weakened the ties of affection and patriotism, it is difficult to fancy a life more attractive than that which has been selected by a countryman of ours among the islands of the Archipelago. A fortune considerable any where, but very great in relation to the mode of life which he pursues, has enabled him to give effect to the liberality of his mind by conferring so many benefits upon the people among whom he lives, that they fear him as a king and love him as a father. Having acquired property and houses in the islands to which he is particularly attached, he visits each of them in the season of its peculiar excellence: Santorin affords him grapes, Mycone is the nurse of his sailors, Syra gives him wine; and there are now twelve years that he has never rested without the magic circle of the Cyclades.

there by Messrs. Cockerell, Foster, &c. These pieces of sculpture were dug up in the course of some excavations which those gentlemen were making, in order to ascertain the proportions of the temple of Jupiter Panhellenius (the Παλλος Ελλανιε Βωμος,) mentioned in Pindar.* Exclusive of their merit as works of art, the high antiquity of the temple near which they were found, and the fashion of the statues themselves, seem to give them a claim to still greater respect, as perhaps the oldest specimen in existence of sculpture, considered as one of the fine arts. The ingenuity of the literati of Greece has been employed in conjectures on the subject they represent; and the last night of Troy, the battle of the Giants, and other explanations, have been proposed; all of them I think upon very little foundation. I will venture another. Herodotus† relates, that the commanders of the Grecian fleet, before the battle of Salamis, sent to borrow from the Eginetans some statues of the

* Pindar, Nem. Od. V.

† Herodotus, Lib. VIII. Cap. 64.

Æacidæ, that were held in high respect, and upon which the welfare of their island was supposed to rest. It is highly probable that these were placed in the temple of Jupiter, the founder of that family,* particularly as the temple itself was said to have been built by Eacus;† and from its site upon the most elevated mountain in the island, would naturally contain whatever was esteemed most sacred and inviolable. Do not these circumstances, together with the detached action and different costume of each of the recently discovered figures, one of which is very remarkable for his kneeling attitude in drawing a bow,‡ warrant the suggestion that these were the very statues mentioned by Herodotus? This supposition is still further strengthened by the general resemblance discoverable in all the countenances; and though we have scarcely had the history of the same number of Æacidæ handed down to us, there may have been

* Ovid, Met. Lib. XIII. v. 26.

† Pausanias, Lib. II. Cap. 72.

‡ Hom. Il. Lib. VIII. v. 266.

many heroes of that family whose names have never existed but in oral tradition.

I left Athens for the Morea in the end of September, when the air of that pestiferous country had begun to be cooled and purified by the autumnal rains. My first day's journey was to Corinth, and, though I do not pretend to a particular degree of sensibility and enthusiasm, it was impossible to see, without a pang, Corinth, (Ὀλβία Κόρινθος)* Corinth, the seat of all that was splendid, beautiful, and happy, degraded to a wretched straggling village of two thousand Greeks, whose pale countenances and emaciated figures proved the deadly influence of the atmosphere which surrounded them.†

Thence I rode to Sicyon, which, under the name of Basilico, appears to retain some allusion to its having been the oldest kingdom of the world. The situation of this village, upon an upland plain, whence

* Pindar, Olymp. Od. XIII.

† I hope some of those scientific travellers who have lately crossed the Isthmus, will give the world their observations upon the practicability of uniting the two gulphs.

there is a view of the Acropolis of both seas, and of the fine range of mountains to the north, comprehending Helicon, Parnassus, and Citheron, is perhaps the noblest in which a great city could be placed.

I might be disappointed in leaving the road to view the two disproportioned pillars which constitute the remains of Nemea; but I was highly gratified by the magnificent masonry which surrounds the city of the Atridæ,* and which must be nearly in the same state as at the period of the Trojan war. Some writers, and particularly Mr. Gell,† have given so minute a description of this architecture of the demigods, that I will only remark, that if the lions supporting a pillar between their paws, which are sculptured over one of the gates, are really ancient, they seem to afford an instance of an emblematical device or coat of arms in a very remote age of the world.‡

Having crossed the chain of Mænalus, I arrived at Tripolizza, the capital of the

* "Μυκήνας ἐϋκλίμενον πτολίεθρον."—*Il.* Lib. II. 569.

† Gell's Argolis.

‡ Æschyl. Ἑπτὰ ἐπὶ Θηβαῖς. 387. κ. τ. λ.

Pacha of the Morea: Veli Pacha was occupied by the war, but his Caimacan, or Lieutenant, received us with great civility; and I found much more ease in performing the rest of my journey, in consequence of the bouyourdi he had given us.* Having visited the vast ruins of Megalopolis, I followed the course of the Eurotas to Misitra, a town built in the lower ages by the despots of the Morea, and long their capital, but which has sometimes been mistaken for Sparta, distant about five miles, and of which the ruins are all Roman, with the exception of a fine theatre; thus accomplishing the prophecy of Thucydides, that while Athens would retain the semblance of its grandeur to its last day, the little that would soon exist of Sparta might induce future ages to disbelieve its former consequence.†

The defiles of Taygetus being dangerous from the neighbourhood of Maina, I returned to Leondari, at the extremity

* A bouyourdi is an order for the horses of the post.

† Thucydides, Lib. I. Cap. 4.

of the plain of the Alpheus, and entered Messenia, on the other side of the Πενδε δακτυλον. *

After visiting the extensive walls of that Messene, which was built under the protection of Epaminondas; the temple of Apollo at Bassæ; and the site (all that can now be distinguished) of Olympia, I set sail from Pyrgo for Zante. Business retained me in that island three days, and my return to Athens was varied by the road of Patras, Delphi, Livadia, and Thebes. At Athens I rejoined Mr. North, and we remained there till the first of December, when, though an inauspicious season, we had determined to venture across the

* Πενδε δακτυλον (the Five Fingers) is the modern name of Taygetus. The changes which have taken place in the names of hills and rivers, may sometimes be traced to foreign languages; as in the ridiculous example of Mount Hymettus, which, having been pronounced Montè Matto by the Italians, has been translated by the Greeks into Τρελλο Βουνο, the Mad Mountain. But it is difficult to account in this way for many other alterations; for instance, Parnassus is called Lachura; Helicon, Sagora; the Alpheus, Το Βουλζι; and these changes, except in the only instance I know, of Olympus still called Elympo, are radical, having no appearance of a corruption of the old name.

"Carpathium Pelagus" to Syria. But we were retained in Candia by the violence of the winter, and it was impossible to regret the gales which kept us near six weeks in an island so interesting and so little known.

Tournefort,* Savary,† and Sonnini,‡ are, I believe, the only travellers who have described it. Of these the first spent a long time there, and his description is infinitely superior to that of either of his successors, in style as well as in correctness. Yet we § were induced, from Savary's account, to visit what is generally thought to be the Labyrinth; and, having provided ourselves with a sufficient number of guides to carry torches and lanthorns, and with 1300 yards of packthread, we proceeded to the town of Ἅγιος δεκα, (the ancient Gortyna,) at four miles from whence we entered this singular excavation. Upon the side of a mountain, forming one of the roots of Ida, is an

* Tournefort, Voyage dans le Levant. Vol. 1, p. 21, &c.

† Savary, Voyage dans l'Archipel, &c. Vol. 2.

‡ Sonnini, Voyage de la Grèce. Vol. 1, p. 389, &c.

§ Messrs. Cockerell, Foster, and myself; for Mr. North was detained at Canea.

opening somewhat in the shape of a mouth, of a man's height, and no way distinguishable from many apertures of the same nature in its vicinity. From the little chamber where you first arrive, a passage, the average width of which may be twelve feet by ten in height, leads to the right, through an entrance formed of two vast piers of stone. At every ten or twelve paces new openings of the same sort present themselves, and they, in their turn, either break off into other passages, or frequently return upon the original road from which they had diverged.* † Some, led into lofty chambers, and we perceived that upon our approach to these the road became much more intricate. In one instance we, with great difficulty, discovered, through a narrow aperture, a small octagonal room, remarkable for the ele-

* "Ut quondam fertur Cretâ Labyrinthus in altâ
"Parietibus textum cæcis iter, ancipitemque
"Mille viis habuisse dolum, quâ signa sequendi
"Falleret indeprensus et irremeabilis error."
Æn. Lib. V. 591.

† After an apparent progression of near an hour, we came back upon our string, at the place from whence we had set out.

gance of its form, and from whence the appearance of some high and broad passages directly opposite, seemed calculated to entice us. We penetrated on this road eleven hundred yards straight forwards; and fathomed above thirty of these lateral passages, having passed the same number, from want of time to examine them. Two circumstances we observed, may merit particular notice. The one, that the exclusion of the atmosphere has preserved the angles within this great catacomb,* as sharp as when they first were cut; the other, that we found our breathing as easy when we were nearly a mile from the mouth as when we first entered. Sonnini, who never was at the Labyrinth himself, and even the judicious Tournefort, have ridiculed the possibility of this being the work of Minos; and the former has supposed it to have been produced by

* The Labyrinth could never have been intended for a burial place, as we find none of those recesses in the walls which were used as sepulchres in the catacombs of Italy and Malta, nor indeed any other place fitted for the reception of a corpse.

excavations of a much later date for the sake of obtaining the stone; but independently of there being no city nearer to it than Gortyna, which in comparatively modern times could never have required so large a quantity of materials,* is it likely that there would have been such extreme regularity of design, such handsome chambers and entrances, and, above all, such artful intricacy, so evidently intended to mislead, if the object had been a mere stone quarry? The traditions of the country people, among whom it still bears the name of Ὁ Λαβυρινθος, seem to confirm its antiquity; but its precise object, though it clearly enough appears to have been intended, generally, for purposes of concealment, must yet remain a matter of doubt.†

Instead of proceeding to Rhodes and Syria, as we had proposed, the violence of the scirocco gales drove us back into the

* On the hill directly above that city also, is stone of exactly the same quality with the walls of the Labyrinth.

† Perhaps the primitive meaning of Λαβυρινθος, a word, I should suppose, of Phœnician origin, might assist us in explaining it.

Archipelago. We now touched at several islands which I had not seen before, and I landed at Smyrna, in the hopes of being able to proceed by Constantinople into Russia. Here, however, I was again disappointed; for the intrigues, which have since been overcome by the conduct and talents of Mr. Str. Canning, still continuing to prevent the reconciliation of Turkey with the enemy of France, I determined to make my way by Saloniki and Patras to Zante, and arrived in England in the month of July, 1812, just two years after I had left it.

If, in the following pages, any circumstance in regard to a people still so interesting as the Greeks, should fix the attention of my readers to their present situation; if any hint should have been thrown out, which some more qualified person may be induced to pursue, my time will not have been mispent; and the very errors which will undoubtedly be discovered in this essay, may, perhaps, find some excuse in

the advantage that may accrue to the world from the investigation necessary to refute them. To classical literature much has already been gained from the travellers who have lately visited the Morea and Archipelago; doubtful passages in ancient writers have been elucidated, peculiar customs have found their explanation, and the learned Koray has shewn the true sense of many ancient Greek words from the actual meaning of the same or similar words in the Romaic.*

To seize every particularity which the Greeks of the present age have inherited from their ancestors, would require a depth of learning to which the author of this essay has no right to pretend. The general acquaintance with the classics, acquired in a school and university education, and which was freshly imprinted in his mind at the period of his journey into Greece, increased very considerably the relish with which he

* I have called the present Greek language Romaic, the term by which the modern Greeks distinguish themselves on account of their titular character of Romans, in distinction to Hellenic, by which they designate their ancestors.

visited those countries, but it was of such a nature as obliges him to disclaim, in the strongest manner, the idea that this pamphlet is meant as a work of erudition. His aim has only been to mark some of the most striking correspondences of feature in character and manners, between the ancient and modern inhabitants. Happy, indeed, will he consider himself, if the points of resemblance he has endeavoured to exhibit, should invite some distinguished scholar to unite a more extensive and accurate knowledge of the language and history of the ancient Greeks, with personal observation of their descendants. Villoison was particularly calculated for such a task, and with that intention he visited, at a late period of his life, the greatest part of Greece and Turkey: circumstances, however, prevented him from fully accomplishing his purpose, and nearly all that remains of his inquiries is to be found in the Prolegomena to his Homer.*

* I have been assured, that a manuscript journal of Villoison's still exists at Rome, in which he has re-

The acquaintance with the Romaic and Turkish languages, acquired during my stay in Greece, was so slight, as to prevent me from making use of many favourable opportunities I might have had of acquiring information. I have endeavoured to supply this defect by consulting the authors of the greatest reputation for accuracy and knowledge.

Nor am I indebted to printed authorities alone for much of the matter not strictly my own, contained in the following pages. It was my singular good fortune to perform most of the journies to which they owe their origin, in the society of a gentleman of whom I have already made mention, whose brilliant talents and infinite learning are justly appreciated in the world, and whose kindness and near connexion with myself induced

corded, under the head of every town and remarkable place, all that he could remember, relative to it, in ancient authors, as well as his observations upon its present state. It is difficult to conceive any work more interesting than might be produced from these memoranda in the hands of Koray, the champion and ornament of modern Greece.

him to open the vast treasure of his knowledge for my advantage, and to assist me in a pursuit, in which I can claim little more than activity and enthusiasm of my own. To others also of my friends I would pay the debt of gratitude, were it as easy as it would be agreeable. At this period, however, it would be so difficult to discriminate the obligations I owe to each, that I am compelled to unite the individual expressions of that gratitude in the general declaration, that without their assistance I never should have undertaken this task, nor without their approbation have completed it.* †

* Châteaubriand very justly and feelingly observes upon the pleasure of acknowledging, before the world, the obligations which we have incurred in private, and without the smallest prospect of being able to repay them. It would be extraneous to a tract of this nature, to detail the various civilities heaped upon me in the Levant; but I cannot resist the pleasure of recording, as far as this frail publication can record, the hospitalities of Mr. Werry, at Smyrna; of Messrs. Lusieri, Logotheti, and the well known name of Fauvel, at Athens.

† Many of the observations which I shall feel it necessary to make in the succeeding pages, may, perhaps, be

supposed to militate against that gratitude, which a traveller ought to feel towards a nation which had received and protected him. Were it, however, an acknowledged maxim, that the hospitality of a country could only be repaid by a general panegyric on its inhabitants, few travellers would escape the censure either of partiality or ingratitude. To many individuals I feel most sincerely obliged; but from the Greek nation in general, I could receive no assistance, and I owe it no duty, but to extenuate nothing, nor set down aught in malice.

CHAPTER I.

Former Writers upon Greece—Variety of Nations inhabiting that Peninsula—Population—Face of the Country—Climate.

It has been stated in the preceding chapter, that few of the writers who have had the opportunity of examining into the state of modern Greece, have been able to divest themselves entirely of an attachment to early systems adopted in their closet; of political, and sometimes personal bias. In this singular age, when every subject, abstract and practical, the most trivial, as well as the most important, has given rise to controversy, and the splendid chimeras of Catharine have conferred importance, even in this respect, upon the nations which occupy the peninsula of Greece, Eton* has described their character with all the feelings of a devoted

* Survey of the Turkish Empire.

courtier of that empress; and it is vain to expect a correct estimate of the Greeks from an author, whose every sentence shews his original intention to have been the eulogium of the Russians, and the satire of their enemies. Neither is the pen which has undertaken his refutation, however excellent upon other topics, less prejudiced in respect to the Greeks.* Thornton, as has been observed,† could scarcely form a correct judgment of that nation from a constant residence at Pera; and what little he has recorded bears often the appearance rather of a wish to convict his antagonist, than of an impartial inquiry after truth.

The Asiatic volume of Chandler's‡ travels is one of the most entertaining works upon the Levant; but after the description of Athens, in the second volume, much of which, however, is borrowed from Stuart, he tells us little or nothing. Ill health, and other causes, compelled him to pass

* Thornton, View of Turkey.

† Childe Harold, Note 2.

‡ Voyage into Asia Minor.

through the Morea in so much haste as to have been able to make but scanty observations, and the few he has given us are not always accurate, and are still seldomer interesting.

Mr. Gell,* in his sketches of the different provinces, to which his present tour will, it is hoped, produce some valuable additions, has avoided all general remarks; and, perhaps, the best information we possess in our own language is still to be found in the quaint relations of Sir George Wheler and Dr. Spon.†

The French abound in writers upon Greece. Of these the more modern, particularly Sonnini and Savary, have fallen into two great faults incidental to the degeneracy which seems to have taken place in the taste of most of their countrymen; —a tedious superabundance of sentiment lavished upon every thing that comes in their way. Besides, its intrinsic dulness diminishes our confidence in the facts themselves which they relate. We are still

* Argolis, Ithaca, &c.

† Travels into Greece.

more disgusted, however, by their affected contempt for all established opinions and sound learning; as fine-spun theories concerning this country, without a respect for what others have thought, and an adequate foundation in genuine literature, must, to all sober and well informed readers, prove, to say the least, idle and unsatisfactory;

Vain wisdom all and false philosophy.*

Châteaubriand† is only obnoxious to the first of these charges, and he amply redeems all the errors of his slight sketch of Greece, by his eloquent delineations of Jerusalem and Palestine. Dr. Pouqueville,‡ the French resident at Joannina, has collected much curious information concerning the Morea. His account of the Albanese, though debased by the bigotry of a partizan, gave us our first knowledge of a people whom the genius of Ali Pacha has raised to a level with the greatest nations of the continent. But the most useful, the most amusing, and the most

* Paradise Lost, Book II. v. 525.

† Itinéraire à Jérusalem.

‡ Voyage dans la Morée, &c.

accurate traveller that ever visited those regions is Tournefort. The unaffected manner in which he describes his adventures, at once establishes their truth. It is to be regretted, that his tour was confined to too small a portion of the Levant, and his observations too much occupied in botany and antiquity to afford much assistance to an inquiry like the present.

I cannot finish this slight criticism of the authors I have consulted, without confessing my obligations to two works which have been of peculiar advantage to this essay. Le Jeune Anacharsis is too well known to require much notice here, but I cannot help remarking, that the geography both of the text and maps is very frequently deficient.* The amusing,

* The interior of the Peloponnesus has never been accurately laid down. The positions of the modern towns of Tripolizza, Leondari and Critena being generally erroneous in respect to each other; indeed the best map of that country I have yet seen, is a small one in manuscript, constructed by order of the Venetian government, and containing the Venetian divisions: it is in the possession of Mr. Arrowsmith, and will, I hope, through his means be given to the world.

though in many cases fanciful, De Guys, was my guide in the track which I have followed, and much may be discovered in these pages of which the scarcity of that work must justify the repetition.*

Some confusion has been occasioned by the different ideas attached by various writers to the denominations Greece and Greeks. When they are exclusively restricted to those commonwealths that took part in the Peloponnesian war, or those that sent deputies to the council of Amphictyons, Macedonia, Epirus and Constantinople will lie without their limits; and if a wider range be taken, besides the Βαρβαροι, which I have already mentioned, there will be danger of confounding with the descendants of the Hellenes, many nations of perfectly different origin, but whose religion and habitual language have embodied them with the Greeks. The Wallachian colony that occupies the passes of Pindus and the frontiers of Thessaly and Macedonia,

* Lettres sur la Grèce, &c.

is distinguished from its neighbours by the preservation of a dialect retaining much more of the Latin than any of its other derivatives.* A Sclavonian race is immediately discernible in the figure, countenance, and habits, of the Albanian: his native idiom bears also marks of the same origin; but the common tongue of both these tribes, even among themselves, is Greek, and few of the Albanian colonists of Peloponnesus retain even a recollection of their original language.

This most remarkable people, the Albanian, demands an investigation much more extensive than I was able to bestow: Mussulmans in their native mountains, they have generally assumed the Greek faith in their emigrations to the south, and are supposed equally negligent of both religions. Thessaly, Bœotia, Attica, and the eastern Morea, are full of their villages, and the effeminate Greeks are gradually yielding, to a more hardy race, the care of

* The Wallachians are supposed to have acquired this idiom from the Roman colonies planted by Trajan upon the Dacian frontier.

the flock and the culture of the field. At what time or from what cause these emigrations first took place it is difficult to determine.

When the Russians, after their abortive expedition to the Morea, which, as La Cretelle says,* " n'a fait que resserrer la chaine de la malheureuse Grèce," left its inhabitants, without protection, to the fury of their masters against whom they had rebelled, the Turks, too indolent for the work of slaughter themselves; turned the Albanian bloodhounds upon that devoted region; nor was the task they had given them neglected. All the Morea, northward of the impervious mountains of Maina, remained many years in the possession of an unrestrained banditti. Some of these robbers, no doubt, settled in the country which they had pillaged, but the tall, strong figures, and sandy countenances of many of the peasants in Argolis and Arcadia, refer their Sclavonian blood to a much earlier

* Histoire du 18me Siècle.

date. The despot of the Morea is said to have had Albanians in his service,* and Gibbon mentions several eruptions of Sclavonians into that country so early as the eighth century.† At present the majority of the smaller villages is certainly occupied by the descendants of Sclavonians, and the pure Greek blood is more likely to be found in the islands of the Archipelago than upon the continent, except in some singular cases which require a particular examination.‡

The haratsch, or poll-tax, paid by every individual capable of bearing arms, and not professing the Mahometan faith, becomes on this account an uncertain mode of computation; and the careless ignorance of the Turk, and impudent exaggerations of the Christian, reduce all the

* Memorie Historiche e Physiche della Morea.

† Gibbon, Vol. 7.

‡ Eastward of the Strymon the Albanians are but thinly scattered, but the Bulgarians, who occupy the ancient Thrace, are united by the Mussulmans, with both Albanians and Greeks, in the common appellation of Gianour, or infidel, and agree with them in religion, and in the general use of the same tongue.

estimates of the populousness of Greece to mere conjecture.

Hume has shewn by very powerful arguments,* the little faith that is to be attached to the extravagant accounts of the Greek population to be found in Athenæus, and other ancient authors. I am inclined to believe that ancient Greece was never a very populous tract. The vast ranges of barren mountains that intersect the whole of that country, together with the immense woods and marshes, still more considerable formerly than at present, must ever have been great obstacles to populousness; and we may perceive in the importance attached throughout all ancient Greece to the character of a citizen, insomuch that the capital was often contemplated as the whole state,—a further proof that the population of the villages was comparatively insignificant. In Attica, where the number of "δημοι" is known, and where the people were noted for their attachment to a country life, there are now as many villages as in the time of its liberty, and as

* Essays on the Population of Ancient Nations.

the people have no longer the same objects in flocking to the capital, the diminution of inhabitants in the cities cannot be taken as a criterion of a general decrease.

We may conclude, it is true, from the fact of the importance attached to the title of citizen of Athens or of Corinth being lost, that those cities and some others are now much less populous than at the period of their splendour;* but Tripolizza, a town of 12,000 inhabitants, Livadia, Misitra, Hydra, and Napoli di Romania

* The free population of ancient Athens has been considered at the least as amounting to 70,000, though we must remember that many of the citizens never entered the walls but upon particular occasions, and that the ports of Piræus, Phalerum, and Munychia are included in that census. The modern Athenians amount to 10,000 Greeks and 2000 Turks, at the utmost. Yet the walls which enclose the Turkish town are of nearly the same extent† with those anciently surrounding only the upper town and Acropolis: each house must occupy nearly the same space as formerly, and the areas of the temples and other public buildings were much larger than they are at present. Hence I should conjecture the resident population of Athens proper to have not been much more numerous at any time than it is now.

† Twelve stadia.

are either entirely modern, or have grown up from small villages into large and populous towns. The plains of Messenia and Thessaly might be quoted as instances of population hardly equalled in any part of the world: in one view over the "Larissæ campus opimæ"* I have counted 38 villages; and should one million two hundred and ninety thousand, the estimate of Hume,† be taken as the total of ancient Greece, exclusive of Laconia, the present inhabitants of that peninsula must, in all probability, greatly surpass their ancestors in number. This computation will include however all the natives of that country, whether Mussulmans or Christians, of whom the pure Greek race assuredly does not compose above a third, though the proportion is very different in different provinces.‡

* Horace, Lib. I. Ode 8.

† Hume's Essays.

‡ The total of inhabitants in the Morea, as collected from the Haratsch papers and other documents and sources of information, cannot be above five hundred thousand; fifty-six thousand being the number of Rayah families, exclusive of those of Maina, which, by the official statement of the Bey of that country, amount to fifteen thousand. The

The islands of the Archipelago are generally free from the presence of a Turk. Even in Scio and Mytelini, (which, with the exception of Eubœa, are the richest and most frequented by that nation,) they are few in comparison with the Greeks, of whom they live in terror, nearly equal to that which they inspire upon the continent. In these islands, which bear in their independence some similarity to the aristocratic commonwealths of former times, population has certainly diminished; we perceive the remains of many large towns where now there only exists a sorry village;* and the fear of pirates has been a more efficient

Turks may fairly be estimated at thirty thousand families, as in some parts of the Morea, Messenia and Elis for instance, as well as in all the large villages, their numbers are superior to those of the Christians: and five souls to a family is not too large a proportion in a country where the women are so remarkable for fecundity. In Attica and Bœotia the Christians bear a much larger proportion, equal I believe to ten in eleven; but in Thessaly and Epirus the two faiths have nearly the same number of followers, though if there be a preponderance on either side it is in favour of the Mahometans.

* Zia, under the name of Ceos, is stated to have contained three towns, Carteia, Iulis, and Chorizza, the magnitude of which may be traced in the ruins on the southern shore

obstacle to the peopling of the smaller islands than the strict measures which the pachas of the continent have taken against emigration; indeed Edessa and the other ports of the Euxine owe much of their population and prosperity to the capricious despotism of Turkish pachas. In defiance of all the injunctions of Veli Pacha, the republic of Hydra is augmented every day by new emigrants from the Morea; and the same spirit of commerce and adventure that crowded Rome with Greeks,* conducts multitudes of that nation to the various markets of the Mediterranean.

The Morea, however, where the extortions of Veli Pacha, the son of Ali, are not

long supposed to have belonged to Iulis, but lately discovered to have been those of Carteia which was only the second town of the island. At present the population is confined almost exclusively to a dirty village of one thousand houses. It is perhaps singular that the inhabitants of Zia, Siphnus, and others of the smaller islands have been obliged to desert the sea shore and retire to the summits of the inmost hills, from fear of the sudden attacks of pirates.—"Αι πάλαιαι (πόλιες), διὰ τὴν λῃστείαν, ἐπιπολυ ἀνίσχοσαν απο θαλασσης μᾶλλον ωκίσθησαν αἴτε ἐν ἰαις νησοις, και ἐν ἰαις ἠπειροις."—Thuc. Lib. I. Cap. 12.

* Juvenal, Sat. 3.—"Quota portio fæcis Achivi."

alleviated by the advantages of protection, and equal justice, is rapidly losing all its Greek population; and should he retain his precarious sovereignty much longer, it is probable that there will soon be few Christians in his government except of Albanian origin.

The mild sway of Kara Osman Oglou* has drawn many of these emigrants to the opposite coasts of Asia Minor, and Ionia is once more recruiting its population from its old metropolis. New villages are formed along the shore, and the flourishing and learned town of Agabali derives its origin entirely from these new settlers.

Ali Pacha himself has profited by the

* This great Bey is one of the most amiable characters in the world. At the time when the English factory of Smyrna was obliged to quit that city upon the breaking out of the Turkish war in 1806, they left all the effects which the sudden necessity of their departure forbad them to carry away, under the safeguard of Kara Osman Oglou, and they were all restored to them at the peace, without the smallest loss or charges of any sort. The moderation of his government is perhaps encouraged by long hereditary possession.

impolicy of his son: multitudes of Moreots flock into Albania, where the tyrant, though naturally as cruel and avaricious as his son, is rendered more tolerable by superiority of genius and security of possession. The Greek finds that he may carry on the vast inland commerce that passes through his territory, certain (to use the image of Montesquieu*) that though the fruit be plucked the tree will be left to produce again; that, wicked as the Pacha himself may be, his despotism is all they have to sustain; and that Turk and Christian, "Tros Tyriusque," are equally subject to the same iron sway. The oppression of an able tyrant is always much less galling than the caprices of a weak one.

This part of my subject I am conscious can never be made attractive; but a comparison of the present number of inhabitants in Greece, with that of the historic ages, does not seem disconnected with the object to which I am tending; and perhaps its dryness may be pardoned from the brief and summary manner in which the

* Esprit des Loix, Lib. V, Chap. 13.

want of documents has obliged me to examine it.

The cultivation of an agricultural country, and such is Greece for the greatest part, will generally extend itself in proportion to its populousness; and the pachalik of Albania contains tracts of land in as high a state of improvement as will be found in any of the Mediterranean states. Yet there is hardly any country in which there is more land of necessity waste and barren. The interior of the Morea is occupied entirely by rugged mountains. Pindus and Œta, with their various branches, are impracticable to the Albanian husbandman; though in the little winding valleys (" the πλυχαι")* that intersect them, we may be secure of always finding a village with its surrounding fields of maize or cotton. Marathon, forgotten in every other respect, is now only regarded, as it was before its glory, for being the granary of the barren Attica; and in innumerable other instances the force of habit or the advantages of the cli-

* " Εν Καθαιρωνος πλυχαις."—PIND.

mate and the soil, have preserved an uniform character to particular districts. A single epithet in the catalogue of the ships has often pointed out to me the situation of towns now no longer in existence; and it is to be regretted that Pope should have neglected, in the luxuriance of his translation, many traits which must have given at once an accurate and beautiful description of the country.

The mixture of the romantic with the rich, which still diversifies its aspect, and the singularly picturesque form of all its mountains,* do not allow us to wonder that even Virgil should generally desert his native Italy for the landscape of Greece; whoever has viewed it in the tints of a Mediterranean spring, will agree with me in attributing much of the Grecian genius to the influence of scenery and climate.†

* The bicornis Parnassus—Πολυδείρας Ολύμπος, &c.

† The "primavera gioventu dell' anno" is remarkably delicious in Greece; then, indeed, the terrestrial Olympus, like the heavenly one,

Οὔτ' ἀνέμοισι ἴνδάσσεται, οὔτε ποτ' ὄμβρῳ
Δεύεται, οὔτε χιὼν ἐπιπίλναται, ἀλλὰ μάλ' αἴθρη
Πέπταται ἀννέφελος, λευκὴ δ' ἐπιδέδρομεν αἴγλη.

Hom. *Od.* Lib. Z. v. 43.

CHAPTER II.

Religion—Literature—Language.

A CHARACTER so remarkable as the Grecian for warmth of imagination, for a keen susceptibility of impressions, and an inexhaustible zeal and acuteness in controversy, must ever have been deeply influenced by religion; accordingly we know of no people that in ancient times abandoned themselves with more unbridled ardour to the wildest visions of enthusiasm. By none was the supposed will of heaven more frequently consulted, or more blindly obeyed: the fate of nations has often been determined by the flight of a bird; and the eclipse which prevented the retreat of Nicias,* was the immediate cause of the ruin of Athens, the most enlightened among the states of Greece. Nor can the example of those few superior souls who felt and expressed that the performance

* Thucyd. Lib. VII.

of our duty is the first of omens;* or the various sects of philosophers who might ridicule in their lessons the error they meanly countenanced by their practice, diminish the weight of this assertion. An Homer and an Epaminondas would have held the same sentiments in whatever country they had flourished; and it would be as vain to draw an argument for the character of the nation from sages and heroes, as to judge of its bravery from Thersites; or to deny its wisdom by the example of Ajax.

The schools had certainly a more extended effect; but whether the philosopher refused to allow the possibility of any providence, or taught in mystic theories the existence of one superintending God, whether he believed in every thing or in nothing, the same ardent and superstitious temperament was exhibited, and the people assented to the dictum of the master with the same headlong impetuosity with which they

* Il. Lib. XII. v. 243. "Εις οἰωνὸς ἄριστος, ἀμύνεσθαι περὶ πάτρης"; the sublimest maxim in conception and language that was ever expressed by the force of uninspired philosophy!

crowded to the altar of the God. The influence of philosophy, however, was chiefly confined to the city of Minerva, while the power of superstition was still supported by solitude and ignorance in the mind of the peasant. We may learn by the prosecution of St. Paul before the Areopagus, as well as by his eloquent revelation of the unknown God,* that such philosophy was adopted more for the sake of argument than from conviction of its truth: the bigotted attachment of Julian to polytheism, proves at a later period the united reign of the absurdest fanaticism in the temple, and most splendid doctrines of Plato in the closet.

But absurd as are many of the circumstances of heathen mythology, in Greece, at least, it was clothed in its brightest colours. Though in the cool moments of reason we must despise the nation that could seriously believe in the existence of thirty thousand deities;† though the qualities of these gods were

* Acts, Ch. 17.

† "Τρισμύριοι ἴσως ἐπὶ χθονὶ πολυβότειρᾳ
"Ἀθανάτοι."

generally of the most vicious, and even of the meanest stamp; * and though they often adored in them the very acts which they punished in their equals, yet so powerful is the touch of genius, that, even at this time, there are few things to which the mind more agreeably and frequently recurs, than to this system of religion. It is the source whence imagination still draws its richest draughts; and if such be its influence upon us, noted as we are for steady apathy of judgment, remote from its sacred groves and awful temples, and convinced of its falsehood, can we be surprized at the eagerness with which it was followed by a nation who considered its gods themselves as their ancestors, and as the inhabitants of the same country; who felt themselves partners in their woods and hills, with the fawns and satyrs who protected them?

The nature of this faith gave wider scope to the imagination by which it was formed, and we owe much of the excellence of Grecian literature to the cha-

* Acrotopotes, or the pure drinker, was worshipped at Munychia.—ATHENÆUS, Vol. 1, p. 39. Ed. Casaub.

racter of the religion. The exterior circumstances also of the heathen worship were highly calculated to make their impression upon the warm feelings of the Greeks. The pomp of their sacrifices and festivities flattered and increased their natural appetite for magnificence.* The greatest excellence in every art was consecrated to the service of the divinities; and the situation of their temples, as in the sublime instance of Delphi, were calculated to give relief to the shews and processions which were there exhibited. Nor this alone; the festivals which religion enjoined in commemoration of the glorious deeds of the nation, or the individual, had a still more exalted purpose: the mysterious origin of their higher deities, together with the avowed humanity whence their demigods had raised

* I was much struck at Bergamo, (the ancient Pergamus,) to find in the corner of a temple built in the gigantic style of Diocletian, and which, from being circular and extremely high, had a vast appearance of solemnity, a broken pulpit, with a torn liturgy and dirty lamp; the only magnificence its present congregation could afford!

themselves, must have opened views of ambition of which we perhaps can scarcely form an idea.

Such being the case, the priesthood was respected and obeyed in proportion to the influence of the deities whom it served; in the early ages the king was often the priest;

Rex Anius, rex idem hominum Divûmque sacerdos;*

and the Eumolpidæ at Athens, seem to have enjoyed a power, as priests of Ceres, very singular in that jealous republic.†

When the darkness of paganism yielded to the light of the Gospel, its purity appears still to have contracted some stains from the character of the nation by which it was embraced. The Christian religion becoming the established faith, it was still found expedient to gratify the prejudiced, and encourage the timid, by building churches on sites already hallowed, in their eyes, by the temples of their former

* Æn. Lib. III. v. 80.

† Lysias in Andocidem. Demosthenes in Androtionem.

worship;* and by adopting many other useful and apparently harmless circumstances of exterior form. The church could hardly occupy the place of the temple, without the distinct sentiments with which they each should have been approached being sometimes blended; and we find in many of the early fathers, but particularly St. John Chrysostom, frequent lamentations and complaints of the inveteracy of Pagan customs. In the schisms and controversies which occupied the early church of Constantinople, the same disputatiousness, the same enthusiasm for the worship, and the same obedience to the priest, transmit the character that I have delineated. Quarrels upon unintelligible points of doctrine shook the empire to its foundations, while the contest between a patriarch and an emperor often ended in favour of the priest.

In the present fallen state of Greece, the church alone raises her head; and as

* Burke's Works, vol. 3, p. 512, where it is observed that a like policy was adopted by the St. Augustine, and the first missionaries employed in Britain.

there is no respect in which that nation has more free scope for the development of its character, so there is none in which we trace more clearly the source from whence it is derived.

The feelings of a Greek, of their orthodox church, are never so much affected as at mass; and the attention and regularity of his behaviour is a great contrast to the negligence of his Latin brethren. In the place of his gods he has now saints nearly as many in number, and I am afraid often of as doubtful morality; a church or a sacred fountain will frequently lead to the discovery of some temple that occupied its site.* It is singular to observe the numerous little white chapels upon the Πρώονες ἄκροι (the elevated promon-

* The Turks, in some instances, have retained the tradition of the country with more accuracy than the Greeks themselves. Wherever you find any ruins, a Mussulman will tell you, if not informed before by some Frank, that it was the palace of a king: in which case I have invariably discovered, upon further inquiry, that they had belonged to the temple of a god; or if he said that the palace had been the residence of the king's daughter, the young queen, &c. they had been dedicated to a female deity.

tories) of the Archipelago; at sight of which the mariner crosses himself, and offers his prayers with as scrupulous regularity as the sailor who called upon the

Dii maris et terræ tempestatumque potentes,*

from the prow of the Argo.†

The agiasmata, or holy fountains, may be ranked among the most classical superstitions of the modern Greeks. Circumstances of various import have conferred this reputation of sanctity upon many springs within the walls of Constantinople; but a romantic and solitary situation, the neighbourhood ‡ of a cavern or a grove, are the usual characteristics of an ἁγιασμα. To these fountains multitudes will flock at certain festivals to invoke the saint (the genius loci) whose protection they are peculiarly thought to enjoy, and by their songs and dances, to

* Æn. Lib. V.

† Pind. Pyth. Od. 4.

‡ . . . . . " Silvis scena coruscis
" Desuper, horrentique atrum nemus imminet umbrâ.
" Fronte sub adversâ scopulis pendentibus antrum:
" Intus aquæ dulces, vivoque sedilia saxo;
" Nympharum domus."—*Æn.* Lib. I. v. 165.

express the gay and joyous feelings which such situations have ever excited in the glowing constitutions of the Greeks. Their sick are brought in crowds to drink the waters, which, destitute of all medicinal qualities in themselves, owe their influence entirely to the patronage of some superior being; and it would be thought the greatest impiety and ingratitude in those who receive, or fancy they receive his help, to neglect affixing a lock of hair, or a strip of linen, as the "votiva tabella," which may at once record the power of the saint, and the piety of his votary.*

The divinities of mistaken theology have generally assumed the character of their followers; and it cannot be supposed that the mercenary Greek of later days should have a much clearer idea of the disinterested protection afforded him by

* Pausanias mentions many streams that were supposed to have a power of healing those who are favoured by their peculiar deities. The description of the fountain Arethusa, in the Odyssey, may give a very just idea of a modern ἁγιασμα.

St. Nicholas, or St. Mena, than his ancestor, who bribed his gods by the smoke of hecatombs, or threatened to starve them by withholding it;* accordingly we find that no business is undertaken, no voyage begun, without some offering at the favourite shrine;† even the deacon, who devotes himself to the service of the church, is obliged, after certain prayers, to cut off a lock of his hair, which is then attached to the altar as the symbol of his vow.‡

The manners of the Iliad may also be traced in the violent feasting that accompanies many of the ceremonies of the modern Greeks. A Greek of the present day is generally engaged either in a festival or a fast; and the crowd I once saw roasting whole two hundred sheep in the

* Aristoph. Aves, et sparsim.

† No Athenian ever quits the Piræus without presenting a taper to San Spiridion, whose monastery occupies the jurisdiction of the Diana Munychia, and receives the offerings that would formerly have belonged to that goddess. In passing the islands of the Archipelago, my sailors often put to shore merely for the sake of placing their gift upon the altar of some powerful saint.

‡ Homer's Il. Lib. X. v. 16.

open air, round the citadel of Zante, might have led me to fancy that Jupiter, and not the Panagia, was the patron of the day.

The other nations of Europe have adopted a custom, whose source is traced in Pagan rites, and which is retained with peculiar fondness by the people from whose ancestors it is derived. On the first of May, at Athens, there is not a door that is not crowned with a garland;* and the youth of both sexes, with the elasticity of spirits so characteristic of a Greek, forget, or brave, their Turkish masters, while, with guitars in their hands, and crowns upon their heads,

They lead the dance in honour of the May.†

The same crown is suspended from the

* "Extremæ sub casum hyemis jam vere sereno.—
"Cuncta tibi Cererem pubes agrestis adoret;
"Cui tu lacte favos, et miti dilue Baccho,
"Terque novas circum felix eat hostia fruges,
"Omnis quam chorus et socii comitentur ovantes;
"Et Cererem clamore vocent in tecta."

VIRG. *Georg.* Lib. I. v. 340.

† Bocaccio; and his modern Greek translator; Chaucer; and Dryden, have judiciously chosen this festival at Athens as the scene of the beautiful fable of Palamon and Arcite.

prow of a vessel, when it is first launched;* and the "Κυβερνήτης," or master of the ship, raises the jar of wine to his lips as he stands upon the deck, and then pours it on the ground. Surely nothing can be more beautifully classical; and it were to be wished that we could trace some part of a ceremony that takes place with us upon the same occasion to this source, and not consider it as an imitation of one of the most sacred rites of our religion.

It was the boast of Pericles†, that the riches of his country were not displayed in private ostentation, but reserved for the public concerns of religion and the state: in later days the rage for splendour became more general, but the temple and the church were always pre-eminently distinguished for their magnificence. Even at present the love of extravagance, which in the individual might provoke extortion, is securely lavished in its utmost extent upon the apparel of religion. Purple is still consecrated to the tawdry dresses of the offi-

* "Puppibus et læti nautæ imposuere coronas."—Georg. Lib. 1. 384.

† Thucydid. Lib. 1.

ciating priests; while their chapels, though generally small, and in bad taste, are loaded with all the gilding they can procure, and covered with those long black paintings of the saints, which were the models of Cimabue and the Italian school.

Fallen and corrupted as it has become, it is impossible not to feel a lively interest in the present state of so large a portion of the Christian church. Its antiquity, the great men it has produced, and above all the affinity of many of its doctrines to our own, induce us to sympathize with its degraded fortunes; but our sympathy may be checked when we find the principal cause of its decay existing within itself. Indeed the character of their priesthood may be considered as one great obstacle to the improvement of the Greeks.

Mahomet the Second, with a liberal and statesman-like policy, very singular in a Mussulman soldier, bestowed even higher privileges upon the patriarchate of Constantinople than those it enjoyed under his Christian predecessors, foreseeing how powerful an instrument

their religion would prove in the government of his new subjects; and, to this day, their church seems to be considered as an integral member of the Turkish state,* since most of the general mandates which the Porte addresses to the Greeks, are promulgated through its chief.

Such being the dignity attached to his office, it is not wonderful that the patriarch of Constantinople should generally be raised to that rank by an exertion of all the spirit of intrigue for which the inhabitants of the Fanari are remarkable; nor that the vizir of the day should shew in the selection of a person to regulate a religion for the purity of which he probably has but little regard, all the rapacity so characteristic of a Turkish minister. From such a fountain corruption diffuses itself through the whole hierarchy, and the tremendous threat of excommunication is equally used by the patri-

* In this respect it may be just to have asserted, that the Greeks enjoy more liberty than the Catholics of Ireland; but we should also remember the full enjoyment the latter possess in the security of their property and the distribution of equal justice, and then the comparison will probably appear as ill founded as, I may add, that it is ill judged.

arch, the bishop, and the papas, to defray the expenses of their election, and to satisfy the extortions of their superior.

The inferior priests have as yet been perfectly uninfluenced by the education and learning which are beginning to revive among the laity. Though sometimes a caloyer of the larger monasteries, such as those of Monte Santo,* Patmos, and Nea-

* The convent of Monte Santo (Mount Athos) exhibits a very remarkable example of the respect with which the government of the Turks has treated the religious institutions of its Christian subjects. The whole of the peninsula occupied by that mountain is in the possession of a republic of a very singular nature. Twenty small and four large monasteries include a population of many thousand monks, who are the only inhabitants of this district; and though nominally subordinate to a Turkish Aga,‡ they settle their differences and regulate their little government at a meeting of deputies from the several convents assembled in a village which is possessed in common by them all. The approach to Monte Santo is soon discovered by the multitudes of monks by whom you are accosted; the servants that attend you, the boatmen that row you, the very guards that constitute your protection, are clothed in the monastic dress; and so strict are their vows, that not only

‡ The Aga who was in office during the visit of Mr. North, to whom I owe the foregoing account of this extraordinary commonwealth, complained extremely of the scanty food which the monks provided for him.

mouni, be as well acquainted as Parson Adams with the events which happened before the last two thousand years, the majority of monks are rude, illiterate peasants, whose greatest learning extends no farther than to read the ancient Greek, in which their liturgy is composed. The secular clergy, in consequence of their freedom from all rules, and of no qualification being necessary to orders, are still more contemptibly ignorant than the monks;* and they are not more strict in their conduct than enlightened in their understandings.

no woman is allowed to exist upon the mountain, but the female of every animal is absolutely prohibited from approaching it; and eggs are brought from Thasos, that the sight of an hen may not shock the purity of these holy prudes.

* Mr. Burke showed a perfect knowledge of their character when he stated, that "the secular clergy in the Greek church, by being married, living under little restraint, and having no particular education suited to their function, are universally fallen into such contempt, that they are not allowed to aspire to the dignities of their own church. It is not held respectful to call them papas, their true and ancient appellation; but those who wish to address them with civility always call them Hieromonachi."—Burke on the Penal Laws of Ireland.

In most of the crimes committed during my stay at Athens, a papas was discovered as an accessary; and a gang of robbers or a boat of pirates is seldom without its chaplain.*

This character of the Greek church may perhaps be thought too severe, and there are, no doubt, some brilliant exceptions; these, however, are rare, amidst the fanaticism and brutal ignorance in which the greatest portion of it is immersed.

The support of the Turks, and the natural disposition of their own countrymen, have given the priests so great an influence, especially over the lower classes, that without commencing with them it will be difficult to expect the complete improvement of their flocks. Yet this is not the most serious disadvantage attending the corrupt state of the religion and its professors. The extensive commerce carried on overland by

* Before I close this part of my subject, I must remark the circumstance of the priest never being allowed to marry a second wife, as proceeding from a principle very congenial to former ideas. Dido makes an excuse for it—

"Huic uni potui succumbere culpæ."—Virg. Æn. Lib. IV.

Upon which Servius observes—"Quod antiqui a sacerdotio repellebant bis nuptos."

the Greeks, with Vienna and Paris, has induced many of the principal merchants to provide for the education of their sons at those cities; and it has also been the custom for many of the young men, particularly those destined for the medical profession, to study at the Italian universities. Though this circumstance has certainly tended, in a considerable degree, to the diffusion of knowledge, it has at the same time introduced those lax principles of religion and ethics which have been so fashionable on the continent of Europe during the last fifty years. In Greece they found a fertile soil, where the disrepute of the priest and the gross superstitions that debase the worship, naturally disgusted the young sceptic, and drove him into the contrary extreme. Accordingly infidelity is but too frequent a consequence when a Greek becomes at all enlightened beyond his neighbours, and its doctrines are making much progress in that country. Let us hope they may be transformed by the farther growth of knowledge into pure and steady faith; as it has been said that it is the dawning of reason

that leads to scepticism, while it often requires its meridian force to guide us to the truth.*

It is partly, as has just been hinted, to these communications with the more cultivated nations of Europe, that the desire of knowledge and improvement now beginning to spread itself through Greece, is to be ascribed. Surprised to find the nation to which he had been taught to think it almost a disgrace to belong, the object of inquiry and veneration with people in whom he at present discovers such eminent superiority, the Greek will naturally return to his country, burning with a desire of acquiring for himself and his cotemporaries the respect which he had seen exclusively lavished upon his ancestors. This change has been considerably assisted by the notice into which the political distractions of our time have brought this corner of Europe, whose existence al-

* It is singular that the Mussulmans have participated in the fashion of the day, and that many of the higher classes of European Turks (for in Asia Mahometanism still flourishes in all its bigotry) have adopted the tenets of infidelity, or, as they most absurdly style it, of freemasonry.

most, like its language, had hitherto seemed entirely to belong to a former age. Travellers, and especially our own countrymen, fresh from the study of classical literature, and glowing with those principles of freedom which form its peculiar merit, excite by their pity the exertions of the modern Greeks.

Κρείσσων γὰρ ἐπιλοιμῶν φθόνος.*

To these and other causes is due that activity in the pursuit of knowledge which is the forerunner of extended or complete regeneration. There is scarcely a paltry village without its school, though I am afraid it is to the blindness and not the liberality of the government that we must attribute the immunity accorded to the great colleges of Smyrna, Agabali,† and Ambelachia.‡

* Pindar, Pyth. Ode I. v. 164.

† The college at Agabali, on the gulf of Adramyttum, is under the direction of a person of the name of Benjamin, who has travelled into England and other parts of Europe, and has the character of great learning; a character, I believe, not entirely undeserved, though we may doubt the discovery of a perpetual motion attributed to him.

‡ A large village upon the face of Ossa, where it forms the entrance of Tempe; it has long been famous for the

Ali Pacha has other views; and a deep and comprehensive policy has suggested the formation of a large establishment at Joannina, under the care of Psallida, one of the most learned men in Greece. Nor is this all that this great satrap has done for his capital. Invitations, threats, and promises have collected within its walls most of the men conspicuous for talents and education in the country. There every modern language may find its professors: and the purity of diction, the extent of learning, and the knowledge of the world, that distinguish its society, make Joannina the Athens of modern Greece.*

For some time after the Turks became masters of Constantinople, its inhabitants,

accomplishments of its inhabitants, and for the great trade they carry on with Vienna and the interior of Europe.

* The inhabitants of Ithaca, (for they have nearly dropped the Venetian name of Teaki,) have a school that is in some repute, and in case the septinsular government shall be restored, they are in hopes of having a sort of university established in the island. This nursery of Greek learning in the native country of Ulysses, and perhaps of Homer, should not wait the absence of the English, for protection and encouragement.

who before had inundated the world with their labours, seem to have been so much ashamed of their inability to write in the language of Xenophon and Thucydides, as nearly to have forborne to write at all. The first book published in the vulgar Greek appears to have been a translation of the Teseide of Boccacio.* The second was a poem upon the story of Belisarius.† From that period, till about the year 1750, few works of any note have issued from the Grecian press, though Cyril Lucar, the famous Protestant patriarch, procured some types from England, and printed books, some of which are still to be bought in Constantinople with the English arms upon the binding. From that date the publications became more numerous, as well as more pure in style; and Mr. North had collected last year several hundred volumes, in a language of which, till later days, the

* The only copy of the Teseide in England is, I believe, in the library at Althorpe; and Mr. North has a copy of the Belisarius: both of those books I found it impossible to procure in the Levant.

† Vide the notes to Palamon and Arcite, in Tyrrwhit's Chaucer.

existence was hardly suspected in many parts of Europe.* Few of these however are original works; they consist chiefly of translations from the French, English, and Italian, and even from the ancient Greek; and whatever genuine compositions may be found among them, are either vapid pastorals, (such as the Eratocritus,) collections of dry sermons, or unintelligible essays upon metaphysical subjects.†

Numerous are the scholars who, in the present age, are contributing their assistance to the restoration of their country. An Athenian Greek of some attainments is employed in a translation of the Travels of Anacharsis, which the unfortunate Riga was unable to complete:‡ Veli Pacha had encouraged his secretary to undertake a

* There are no bookseller's shops in Constantinople, and it is with great difficulty that you can procure the portions of their libraries, which the princes of the Fanari are obliged to sell by the means of agents, who generally take an extravagant percentage on the price.

† Milettias's Geography is deplorably incorrect; but the works of Mavrocordato are in esteem; and there may be some other books which a more extensive knowledge than mine of Romaic literature, would exempt from this censure.

‡ Childe Harold, Note 2.

version of Pausanias into the modern tongue: a young friend of mine, the son of one of the great officers of the Moldavian court, was engaged in transferring to the Romaic the History of Greece by Mr. Gillies; and though his style may not be free from the faults incidental to the works of a boy of seventeen, it will at least prove that an ardour for study, and, above all, an enthusiasm for his country, may be discovered even among the effeminate princes of Terapia. Psallida, whose name has been already mentioned, and to whom it is impossible to allude without encomium, has various learned and useful works in contemplation. The collections printed at Paris and Vienna, should they contain nothing of merit in themselves, have at least contributed their mite in attracting the notice of Europe to the situation of the Greeks.

If an invincible activity in the service of his country, be a claim to the admiration of the patriot, or an acuteness of conjecture and an inexhaustible and various fund of information, to the respect of the scholar, the name of Koray will rank high

among the illustrious characters of the age. In his commentaries upon Theophrastus and Herodotus, he has proved how much light may be thrown upon the ancient authors, by an acquaintance with the vernacular idiom; while the letter to Vasili in the preface to his edition of the Ethiopics of Heliodorus, will shew, that he has not criticised the works of purer ages, without imbibing a considerable portion of their spirit and elegance. His merits are enthusiastically extolled by his countrymen, and we may fairly expect the restoration of Greece, as much from the writings of Koray, as from the arms of the Mainiots or the commerce of Hydra.

The editor of the Ethiopics, though his style be far from perfect, is infinitely superior in that respect to any of his cotemporaries. It were idle in a foreigner, who only pretends to a very slight acquaintance with the Romaic authors, to undertake a criticism of their defects; and it is to Koray himself * that I will appeal for the truth of an imputation which his precepts

* Koray's Letter to Vasili, p. 14.

and example are calculated so soon to remove. A constant imitation of ancient authors, without grace or discretion, consequent, perhaps, upon their frequent attempts to adopt the Hellenic idiom, has so far enervated their genius, as to render them afraid of hazarding an idea of their own, or of departing from the very expressions which have been sanctioned by those great examples. To a more general cause is to be attributed that excess of meanness and flattery * which disgraces † even their best authors. Longinus ‡ has beautifully illustrated the effect of despotism upon the genius, by those human beings who, in consequence of confinement in cages from their birth, are supposed never to have arrived at the usual stature of mankind; and though the mind may be somewhat later than the body in suffering from this influence, experience has transmitted as a maxim, that the power of genius will not long remain, where the remembrance of freedom is obliterated.

* "Adulandi gens prudentissima."—Juvenal, Sat. 3.
† Koray, P. Oa. ‡ Longinus, Sect. 44.

This truth is fully confirmed by the labours of the modern Greek. His tenderness is only affectation; when he attempts to be spirited, he seldom arrives at any thing but bombast; and in his endeavours to imitate his ancestors, the frog will, in vain, attempt to equal the ox: they only exhibit his degradation in the most indiscreet and conspicuous manner. These corruptions began at so early a period, that as they seem to date their rise from the loss of liberty, it is almost impossible they should be completely extirpated before its revival. Let this truth then continue, as I believe it does, to live and rankle in the minds of the Greeks, that slaves can never be any thing more than slaves; and that from the period when Greece shall become free, and not till then, will genius and philosophy begin to resume their ancient sway.

" For worse than steel and flame and ages slow,
" Is the dread sceptre and dominion dire
" Of men, who never felt the sacred glow
" That thoughts of thee or thine in polished breasts inspire."*

The diffusion of knowledge will promote this event; for it is scarcely credible how

* Childe Harold, Canto II. Stanza 1.

ill the glory of their ancestors is appreciated by the generality of the Greeks, who build amidst the ruins of former ages, content in attributing them to an ideal Constantine, or in some districts to the agency of a supernatural power. This ignorance may perhaps be common to the vulgar of every nation; and an English peasant will scarcely be more acquainted with the achievements of the Black Prince, than the Greek is with those of Themistocles. Till lately, however, this apathy has not been confined to the lower classes; a priest who was described as conspicuous for learning in the town of Salona,* mentioned the Thermopylæ, among the remarkable places of the neighbourhood, as the scene of the death of a great giant called Leonidas.

Yet sometimes will the stranger be startled, by discovering, when he least expects it, some tradition that has been handed down in all its purity from the days of Homer and Herodotus. Mr.

* The ancient Amphyssa, at the foot of Parnassus.

Harris * has given us an anecdote of a Greek pilot, who pointed out Tenedos as the harbour where the fleet of his countrymen had lain at the siege of Troy. The savage mountaineers of Crete, who could scarcely have been instructed by the very few travellers who have visited that interesting island, pressed forward to inform us that the labyrinth which we were come to see, had been built by Minos ("ὁ Βασιλεὺς Μινως") for the purpose of secluding his daughter from the world.†

The legends of their saints are often derived from a pagan origin; thus we may trace in the superstitions of the Mainiot and Arcadian peasants, that luxuriance of fancy, and that natural elegance of taste, that embellishes the most puerile tales of a classic age. The summit of the Pende Dactylon, part of the ancient

* Harris's Philological Inquiries, 8vo. ed. p. 365.

† The correctness of oral tradition among nations not possessed of other means of information, was strikingly illustrated by an highlander of Scotland, who, in answer to some surprise shewn by a lady at the number of songs and detached pieces of poetry he recollected, said, "O, madam, before we had the free-schools we had long memories."

Taygetus, forms the scene of a fiction that unites the most enchanting mixture of satyrs, nymphs, and graces. Three girls, otherwise of the most bewitching forms, but with the feet and legs of goats, are believed to circle, in an eternal dance,* the point which towers above the village of Scardamula.† No mortal can venture to approach them with impunity; but should his rashness or his ignorance tempt him within the holy ground, the embraces he is compelled to return are no defence against the fate that awaits him; for, dashed from the cliffs, or torn in pieces by these modern Bacchanals, he must suffer the punishment of imprudence, which neither the genius of Orpheus, nor the regal dignity of the son of Cadmus,‡ could avert. In the confusion perceptible in this fiction, we cannot be surprised that Nereids is the name by which these nymphs are known

* Νιφόβολον, ὄρος ἱερον ἐιλίσσω.
——————— Χόρος.—EURIP. *Phœn.* v. 292.

† The Mænades of Laconia had their particular rendezvous on Mount Taygetus.

‡ Pentheus, EURIP. *Bacchæ.*

among the Mainiots. Traditions of a similar nature prevail in Tino, and other islands of the Archipelago; and the cloven foot, that constant symbol of malice all over the world, remains the characteristic of all the race of demons in the country of satyrs and of fauns.

I have had occasion already to mention that the Turks have retained in many places the tales of former days with more constancy than the Christians, which may perhaps be owing in some degree to their love of idle conversation, and their oriental fondness for the marvellous. I was overtaken, while passing in an open boat from Egina to Epidaurus, by a squall, which for some time was of a very dangerous nature. The crew were mixing oaths with their prayers, and shewing all the anxiety and confusion which Turks exhibit at sea, when they were calmed by the captain's assurance that they were perfectly safe. Upon inquiring into this sudden change, as the wind still raged in all its force, he pointed to a number of dolphins that were approaching the ship, and in-

formed me, in the most serious manner, that if any accident should happen, each of us would find a dolphin to carry him to the shore. This consolation I received within sight of Corinth, whither Arion was returning when his life was preserved by a similar miracle.

An illiterate servant of the Disdar of Athens, observing that I expressed to the friend who accompanied me the admiration with which the beautiful Caryatides of the Pandroseum inspire the most unscientific, while I, perhaps, at the same time, discovered the regret it is as impossible not to feel for the bad taste that has removed one of them, turned round, and assured me, that when the five other χορίζια (girls) had lost their sister, they manifested their affliction by filling the air at the close of the evening with the most mournful sighs and lamentations, that he himself had often heard their complaints, and never without being so much affected as to be obliged to leave the citadel till they had ceased; and that the ravished sister was not deaf to their voice, but astonished

the lower town, where she was placed, by answering in the same lamentable tones. What a subject for Bion, or for Ovid! and though we may be allowed to doubt the veracity of the Disdarli, we cannot refuse to acknowledge that the Athenians are not so indifferent, as it has been sometimes represented, to the wonders that ornament their city.*

* The losses the city of Minerva has lately experienced have been the topic of much dispute; and England has been arraigned by foreigners,† as well as by many of our own countrymen,‡ as having been principally concerned in the pillage. A nobleman, to whose liberality literature and science have been considerably indebted, has been the principal object of these accusations; and his conduct has divided Athens into parties as noisy and prejudiced as the achievements of Philip, or the tragedies of Euripides ever did. Lord Elgin has however given to the world a small pamphlet, with the title of his "Pursuits in Greece," which, besides a sort of catalogue raisonné of his acquisitions, contains an attempt to justify the manner in which they were made. His two principal arguments are drawn from the supineness and apathy of the Greeks themselves, in respect to the wonders they possess, and from the probability of their being destroyed by the Turks, or ultimately falling into the hands of our enemies. But the first argument, however true in respect to other parts of Greece, is not

† Châteaubriand. ‡ Lord Byron, &c.

Much of the excellence of Greek literature was owing to the wonderful lan-

just when applied to Athens, where the number of travellers who are constantly admiring them have infused into the Greeks a very just sense of the importance of their possessions: and the anecdote I have mentioned,* together with the very remarkable incident related by Lord Byron, on the authority of Dr. Clarke,† might prove that the Turks themselves, so far from wishing to molest these reliques, have begun to be affected by some of the veneration and respect which the works of unknown ages are so calculated to inspire. Their greatest danger was certainly from the French; but besides that such an argument is always bad, if the action itself is proved unjust,‡ it does not appear that their intentions, however rapacious, would always have had the power of being executed. At the time when Lord Elgin was our ambassador at the Porte, our Egyptian victories had raised the English interest at that court to an unexampled height, and the whole of it was publicly and pivately exerted for the permission to carry off the Athenian marbles, which was at last, with the utmost difficulty, obtained. It does not therefore follow, nor is it I hope likely, that a French minister will ever have equal influence at Constantinople, or that the minister who should possess such influence would be willing to lavish so great a

* P. 74. † Lord Byron, note 2.

‡ It would be thought a strange defence in a pickpocket that he only stole a pocket handkerchief, because he knew his friend Bill Soames was waiting to take it if he did not.

guage in which it was composed: "a musical and prolific language," to use

portion of it upon the ruins of the Acropolis. But at most this reasoning would only apply to the removal of those pieces of sculpture whose perfection is separate and independent. No alarm of this sort can excuse the mutilating what yet continues perfect; the carrying away one of the five Caryatides; or the destruction of part of the Erectheid to obtain a column which loses almost all its merit, whether as a work of beauty, or as a model to the architect, when abstracted from the surrounding portions of the temple that still remain entire. Single statues, such as the famous Theseus, though they must be deprived of much of their value even to a scientific eye, by their removal from the situation for which they may be thought to have been originally formed, may still give great advantages to the English sculptor when thus placed within his reach. But if I submit to the authority of Mr. West,* in regard to the interest of the artist, I must be allowed to protest against such interest being the only one considered. A numerous class of travellers, nine in ten at least of those who visit Athens, are little qualified to judge of these statues according to the rules of art. To them the chief source of pleasure in viewing the Acropolis arises from its still retaining the ornaments with which it was enriched in the days of its glory. There every piece of sculpture appears to add some body to our visions, reminds us of the chissel that formed it, and

* See the letter from Mr. West, in the Appendix to Lord Elgin's Pursuits in Greece.

the enthusiastic expression of the historian, "which could give a soul to the

of the people in whose honour it was produced. This effect must entirely be lost in a foreign country; our minds must have been prepared by a sort of training to receive it, and these marbles may have been a great inducement to visit the city that contains them, with many persons who would scarcely know of their existence if they remained detached and in England.

Independently of the harm which has been done to the arts themselves by this mistaken zeal for their advancement, it appears to me a very flagrant piece of injustice to deprive an helpless and friendly nation of any possession of value to them, even if that value should alone consist in attracting strangers and riches to their country: and when we learn that those strangers have already excited the smothered spark of genius in the Greeks, by placing before their eyes the books of sages and historians; when we learn that a spirit has been raised to emulate the subjects as well as the authors of these works; we may be still more able to calculate the damage which the removal of these monuments of what it was when free may have done to the cause of Greece. I wonder at the boldness of the hand that could venture to remove what Phidias had placed under the inspection of Pericles: but I regret that the Muse* should have chosen to stigmatize the error of a liberal mind as the crime of barbarians; that the Patriot should not have

* Childe Harold, Canto 2. St. 6.

objects of sense, and a body to the abstractions of philosophy."* The Greeks appear by nature to have been endowed with organs more delicate than have fallen to the lot of most other nations: we are told of favourite orators having lost their cause by some faulty pronunciation; and much of the wit of Aristophanes and Theophrastus is deprived of its poignancy by our ignorance of the exact accent and emphasis that were given to particular words. In the admirable character of the Athenians, which Thucydides has placed in the mouth of Cleon,† we perceive how eagerly attentive they were to catch every inflexion of the voice; so much so, as generally to overlook the matter in the manner with which an oration was delivered.

Such having been the character of this people, the consideration of the actual state of the language will greatly assist us in

been more indulgent to a fault of which an over anxiety for the advantage of England may have been the pardonable source.

* Gibbon, vol. 12, octavo edition.

† Thucyd. Lib. III. p. 450.—Bauer.

forming our judgment of their degeneracy in other respects; and we shall find that the Greeks have preserved their original tongue in greater purity during an equal extent of years than any nation with which we are acquainted, perhaps with the single exception of the Arabians; and I believe the cotemporary of William of Malmsbury, or of Froissart, would find much more difficulty in conversing with his modern countrymen, than any Athenian of the purer ages, with his.

The pronunciation and accent, however, with which the other nations of Europe have disfigured the ancient Greek, are so perfectly different from those which have been adopted in the Romaic, that a stranger is apt to suppose the distinction, which he perceives, to exist in the language itself, while it is often only in the tone in which that language is expressed. It may be asserted with confidence, that any scholar who shall have learned the Hellenic from a modern Greek, may make himself easily understood in the society of Constantinople.

In the quarter of that city called the Fanari,* where the ruined courtiers of the Moldavian and Wallachian governments retain their palaces, the language approaches nearest to its pristine standard. Sentences exclusively Hellenic will often delight the ear, and the purity of his language is a sure criterion of the nobility and fashion of the Fanariot Beyzade.

There may be said, however, to be two distinct divisions of the modern Greek; the literal or written idiom, the corruptions of which have their origin in the Hellenic itself, with very few additions from any foreign tongue; and the vulgar or spoken language, which is split into dialects as numerous as the nations that have ruled at various periods the several provinces of Greece.

The literal idiom is that of the Fanari, and the only one, of course, to which the rules of grammar can be applicable. In it the declensions are very nearly the same with those of the ancients, but the verbs suffer no change of termination in most of

* Το φανάρι, or the lighthouse.

the tenses, and are usually conjugated in the same manner with our own, by the assistance of the auxiliaries Ειναι to be, Θελειν, to will, as Θέλω πίνειν, I will drink, &c. They have neither aorists nor duals, and some other differences are observable in the structure of the irregular verbs: there is something very singular in the adoption of Ειναι as the third person present of Ειμι.

The distorted use of particular expressions may often be traced to the change of the national character. So early as the time of the Peloponnesian war, we find this remarked, and censured;* and many instances of the same sort will strike every traveller in Greece. The generic name is often restrained to the individual, or the specific appellation extended to the genus. Cant phrases have become habitual expressions, and most of the words appertaining to the worship, or the government, have of course been borrowed from an extraneous source.

If we bear in mind during how very short a time the Greek language was that

* Thucyd. Lib. III. p. 503. Ed. Bauer.

of the Imperial court, how much the want of schools and of authors must have since contributed to its neglect, we shall be surprized at the similarity which the Romaic bears to the language of better days. We yet perceive its extreme flexibility, and though the 'os rotundum' may be lost, there is an infinity of melody in its cadences and inflexions; peculiar attention is paid to the accent and delivery of the young Greek, and its effect is felt even amidst the quickness of repartee with which their conversations abound. There is no nation so much the slaves of their ears, and so easily propitiated by striking expressions and appropriate terms.

The dialects of the modern Greeks have scarcely any reference to those of a classical age, but are chiefly derived from the accidental changes of their government or their neighbours; thus in Asia Minor το κὰπι, is the door; it is Πόρτα, in the Morea; and Θυρα, at the Fanari. Innumerable other instances might be adduced to prove this to be the case. The little Greek spoken in Asia Minor is nearly unintelligible to the inha-

bitants of the Peninsula, on account of the number of Turkish words with which it is interlarded. Thessaly and the northern provinces have adopted the barbarisms of Albania; and an Italian may generally be substituted for a Greek word, at Athens and in the Morea.

There are some singular deviations, however, from the general idiom, for which no reason can be found, but in the ancient dialects; such, for instance, as the language of the inhabitants of Megara, who speak among themselves a Greek perfectly different from that of their neighbours. The constant use of α and η, and of the termination σθι, in the third person plural of the present tense, seem to mark even now its Doric origin. The Megareans are remarkable also for a much less corrupt language than what is spoken in Attica, and for having preserved a more open pronunciation of the diphthong; as for instance, to οι is given a sound approaching nearer the French pronunciation * than that of the other Greeks.

* As in ' voile.'

In Crete, where few of the Turks understand their native tongue, and the Romaic is universally employed in conversation, I detected many ancient Greek words which I had never perceived upon the continent. The harsh and guttural utterance of the Mainiots struck the ears of Villoison;* and I can confirm his testimony by my own observations, and by the comparison I was able to make between the Mainiot and Megarean dialects.

Much learning has been employed on the pronunciation of the Hellenic.† The Greeks themselves ridicule that which other nations give to the ancient Greek, and insist, with some plausibility, that

* Villoison supposes a few villages on the sea coast, between Argos and the Laconian Epidaurus, to contain the only remnant of the Ελεύθεροι Λαχωνες, and refuses to admit the claim of the other Mainiots. It requires great boldness to dissent from such high authority, and the grounds of my opinion will be stated with more convenience in a subsequent part of this Essay.

† See the collection of authors who have written on this subject, in Havercamp's Sylloge Scriptorum qui de Linguæ Græcæ vera et recta pronuntiatione commentarios reliquerunt.

they who have retained the characters and so much of the vocabulary of their ancestors are more likely to pronounce the idiom of those ancestors as they did, than the descendants of Franks and barbarians, who in general give to the written character in Greek the same sounds as to the corresponding letters in their native tongues.

The pronunciation of a language generally varies with the language itself. There is reason to believe, that our own tongue was pronounced in a different manner in the time of Chaucer from that now in use; and, as this must have been more especially the case where the want of refinement and education has been the great cause of decay, if it shall appear probable, that before the Turkish conquest * the impure Greek, which afterwards became general, was already the language of the lower classes, it will not be unreasonable to conclude, that a more gross and harsher pronunciation, which till then had prevailed only among the vulgar, overcame the nicety in that respect on which the Greeks

* See page 103.

formerly piqued themselves;* and that thus the pronunciation, as well as the words, was gradually adulterated and changed. Indeed the present rude and dissonant music of the Greeks would almost lead us to think that their organs of hearing had degenerated, and were become unfit to receive those tones which we are taught to believe produced such supernatural effects.

It is particularly in their pronunciation of the diphthongs that the Greeks appear to have varied from the method of their ancestors, as it can scarcely be conceived, that a nation with such discriminating delicacy of ear, should have confounded in one and the same sound † the diphthongs αι and ει, and the vowels ι, υ, and η. I am aware of the argument which has been adduced from the famous prophecy of the Delphic oracle mentioned by Thucydides;‡

* Maffei, in his Verona Illustrata, derives the corruption of the Italian from a similar cause.

† That of the English ee.

‡ Ἦξει Δωριακὸς πόλεμος καὶ λοιμὸς ἅμα αὐτῷ.—THUCYD. Lib. II. p. 339.

The Athenians applied this prophecy to the plague, (λοιμος,) instead of the famine, (λιμος,) to which it had been supposed to allude.

but we may remark, that the ambiguity in that case may have originated in the spelling of the lines as taken from the mouth of the priestess; or that the sound of οι, though not so broad as in our pronunciation of it, may yet have had a shade of difference from that of ι, which in vulgar and uneducated mouths might have been lost: this is, perhaps, after all, the most probable conjecture: but the application may originally never have been just.

Various lines of Homer have been supposed to have been intended to enhance their meaning by the sound of the words, and the two following in particular—

Βῆ δ' ἀκέων παρὰ θῖνα πολυφλοισβοῖο θαλάσσης,*

and

Δεῖνη δε κλαγγὴ γένετ' ἀργυρέοιο βιοιο,†

have been often quoted to prove that foreign nations ought to adopt the Romaic pronunciation of ancient Greek; but, according to my ear, the first, pronounced in the Romaic manner, does not in the least resemble the noise of the surf breaking

* Il. Lib. I. v. 39. † Il. Lib. I. v. 49.

on the shore; while the other bears, perhaps, a faint similarity to the twang of the bowstring, in whatever way it is pronounced. Some unsuccessful attempts of a great poet of our own nation,* may warn us of the little resemblance there generally exists in this species of poetical trick.

One of the most controverted points in the pronunciation of the Greeks, is that of the letter B, which now resembles that of V. The multitude of inscriptions and legends on medals in which the Roman V is supplied by that letter, is a strong proof that such was always the case among the ancients. Many Latin words (as in the instance of Volo from Βούλομαι) have their probable derivation from this source; and the argument that has been discovered in the bleating of the sheep, in Theocritus, seems hardly to have sufficient weight to overturn this opinion. If we suppose the English sound of the B to have been utterly unknown to the Greeks, they would naturally take that which approached it

* Pope, Essay on Criticism.

in the next degree, and that was certainly the sound of the Romaic Beta. Should the bleating of a sheep be supposed to have a greater resemblance to Ba, Ba, than to Va, Va, still it was more similar to Va, Va, than to any other sound that can be expressed by the Greek letters.*

The Δ has the force of our Th in Though, in the modern Greek orthography; and the sound of our D can only be represented by NT. It is possible that the effeminacy of the Byzantines may have adopted, through affectation, a more liquid pronunciation of the D, and that this afterwards grew into general use. I remember no instance, in any of the districts most noted for correctness of speech, of the pronunciation of the Δ corresponding with that of our English D.

The Γ, as has been observed by Pouqueville,† is harsh and disagreeable among the Mainiots, becomes much more soft in Ionia, and sinks into a Y at the Fanari. The partial change of a Π into Β, appears

* The Spaniards used to write indifferently B or V.

† Pouqueville, Voyage, &c. Vol. 1, p. 340.

to me to be of later origin, and to be connected with the difficulty which all Oriental nations, and particularly the Arabs, find in pronouncing the former letter.

It is singular that no jargon is so corrupt in words and in pronunciation as that spoken in the streets of Athens. Exclusive of the innumerable Italian terms which have crept into it, we find, perhaps, a vestige of the residence and government of the Acciaioli in the K, which is universally softened into our Ch* in that city and its neighbourhood.

The same circumstance is observable in Crete, and some of the islands of the Archipelago. The inhabitants of Negropont have proceeded a step further, having perhaps been taught by the Venetians to turn the pronunciation of K into that of our Sh.†

Enough has been said, considering the comparatively unimportant nature of the question, to shew how inconclusive the reasons are on which some contend, that, because the Romaic mode of pronuncia-

* Or like c in the Italian word Pace.

† Εκει, Hellenic; Eche, Athenian; and Eshe, Eubœan.

tion may have a claim to be regarded as approaching nearest, on the whole, to that of Homer, we ought to render the acquisition of the language itself more difficult, by surrounding it with obstacles which must be overcome before this slight and questionable advantage is obtained.

It is difficult to ascertain the various causes which may have contributed to the degeneracy of the Greek language, or to fix any precise period at which it first began to decline into the Romaic: according to Philelphus, some time before the Turks made themselves masters of Constantinople, the pure Hellenic was confined to the learned and the women; while the men, who naturally mixed more generally with strangers, spoke a corrupt jargon, which had probably acquired many words and phrases from the Genoese and other Italians, who had frequented and even governed that capital.*

* Crusius, who flourished in 1540, quotes these two verses:

In paucis extant Græcæ vestigia linguæ,
Hæc quoque jam Getico barbara facta sono.—Ov. *Trist.*

Whence it may be gathered, not only that the language

It is observable that most of the Byzantine authors, till within a short time of that event, though they employed scarcely any words not to be found in the Hellenic, often adopted a turn of phraseology peculiar to the moderns; and the stiff and uneasy style of their compositions bears a strong appearance of a language learnt from education, and not by habit.

In opposition to Philelphus, Mr. Gillies contends, that when the majesty of Greece fell under the scymetar of Mahomet the Second, the general language of the country still continued classical; but he seems to have been misled by the works of those authors who immediately preceded that epoch, for the sudden change of language discoverable in the Belisarius, one of the first compositions after the siege, from that of the history of Chalcondyles, the last immediately before it, goes far to prove, that as soon as the schools that cherished it were abandoned, and the society in which it was

itself had suffered, but that the accent and pronunciation were then understood to have degenerated from those of more refined periods.

spoken dispersed, the Hellenic became an obsolete idiom, and was no longer employed either in writing or conversation.

Tournefort tells us,* that when he visited Greece there were not twelve persons in the country who understood the language of their ancestors. If that was really the case, the improvement which has since taken place is wonderful indeed. There is at present hardly a single village where some person may not be found who can read and converse in the ancient Greek; and many citizens of the Fanari will employ it with as much facility as if it were the language in general use. Several of those who have had opportunity and inclination to watch the progress of their countrymen, have assured me, that they can perceive a very great alteration in the vernacular phraseology, since the increased attention that has been paid to the ancient idiom; and brilliant as the vision may appear, it does not seem utterly beyond the bounds of probability that in half a

* Voyage dans le Levant, Vol. 1, Lettre 3.

century more the language of her ancient poets and historians may again be heard within the walls of Athens: though I fear we shall still have to regret that it is not so easy to revive the genius, the courage, and the love of freedom, as to restore the language through which those virtues were encouraged or inspired.

CHAPTER III.

Miscellaneous Customs of the Modern Greeks—their Marriages, Dances, Games, Funerals, Feasts, Baths, &c.

In the small republics of Greece, whose strength consisted chiefly in their population, celibacy was a crime against the state. By the laws of Lycurgus, it was made subject to ridicule, disgrace, and even corporal punishment; and it is impossible not to allow the justice of the retort addressed by a Spartan to an unmarried man, his senior, when he rebuked him for not having risen at his entrance into the room. "Where is the son of yours, he said, who may shew me respect when I am old as you are?"* The cause has long since passed away, but the effect remains; it is still reckoned almost disgraceful to leave the world without children to supply their parents' place; and an old bachelor

* Plut. in Lycurgo.

is a personage rarely to be found among the Greeks.

The Greek girls are so strictly confined to their homes, that few of their marriages are founded in personal acquaintance and attachment. Circumstances of relationship, neighbourhood, or interest, are the more usual motives; and the agreement of the respective parents often made at the birth of the child, or even at their own marriage, can be but little influenced by

Le rapport des esprits et des cœurs,
Des sentimens, des gouts, et des humeurs;*

which we justly consider as so necessary to the happiness of a conjugal life.

Instances, however, sometimes occur, in which the report of others, or his own accidental knowledge, may induce a young Greek to form an opinion for himself; and he then applies to some respectable matron, probably a relation of the girl, who assumes the name and character of the ancient Proxenete; carries messages and letters; or brings him accounts of the

* Voltaire, Enfant Prodigue, Acte 2, Sc. 1.

person and manners of his beloved. From the moment that the treaty is completed, it is customary to give the betrothed couple the liberty of seeing each other; and there have been examples among the lower classes, where the young pair have been permitted even to sleep together for years without the sacred girdle having ever been undone; so powerful is the fear of the excommunication which, on such a transgression, would certainly be levelled at their heads.

On the eve of the marriage, the bride is conducted by her young female friends to the bath; and the next morning, as soon as the dawn begins to appear, the lover, in his most splendid dress, accompanied by the dearest and handsomest of his companions, proceeds to the house of her parents: there the procession begins; first, by a crowd of young men, with guitars and cymbals, dancing and hallooing, more than singing, in praise of the family, the virtues, the beauty of the young pair; or alluding in songs, sometimes not strictly regulated by de-

corum, to the ceremonies of the happy day. At some distance from her noisy heralds, the bride (νυμφη) herself, her arms covered with bracelets, and her bosom with necklaces, is supported between her father and her bridewoman (παρανυμφη) with measured steps and eyes fixed upon the ground. If she expected the fate of Iphigenia,* her repugnance could not seem more genuine, nor her march more slow. When she passes before the house of an acquaintance, flowers, nuts and cakes are showered from the windows, while words of good omen and vows for her prosperity attend her as she proceeds.† The train is then closed by the mother of the bride, and other matrons.

During the ceremony itself two chaplets of lilies and ears of corn (emblems of purity and abundance) are placed by the

* Nam sublata virûm manibus tremebundaque ad aras
Deducta est, non ut solenni more sacrorum
Perfecto posset claro comitari Hymenæo:
Sed casta, inceste, nubendi tempore in ipso,
Hostia concideret mactatu mœsta parentis.
LUCRETIUS, Lib. I. v. 61.

† Παίδε ες το καλο, &c.

priest alternately upon the heads both of the bride and bridegroom, and a similar rite is performed with two rings of gold and silver, which are exchanged between them several times; the gold remaining at last with the husband. Afterwards they are led by the brideman three times round the altar, under a shawl that is held over their heads. They must then drink from the same goblet of wine, which is presented to them by the father of the bride.

When evening approaches the festival is renewed, with many of the same circumstances; and the bridegroom, having met the procession halfway with all his party crowned with flowers,* and flourishing torches in the air, or dashing them upon the ground,† conducts his wife to her future abode.‡

* Cinge amaranthino coronas, &c.—Cat. *Epith.*

† Claustra pandite januæ,
Viden' ut faces splendidas quatiunt comas.—*Ib.*

‡ Jam morare; abit dies,
Prodeas nova nupta.—*Ib.*

When they arrive, the bride is supported by her father and mother, that she may not touch the threshold;* though in some parts of Greece the honour of the husband obliges her, before she enters it, to tread upon a sieve of leather. Should it not yield to the pressure, no explanation, no riches, no former character, will induce him to receive as his wife, one whose previous misconduct has been proved by so infallible a test.

The picture I have attempted to sketch is the fair unvarnished description of a Greek marriage. In reading it how many circumstances of former days recur! How much does the whole ceremony remind us of a classical age! Catullus, in his Epithalamium, has mentioned no event, consistent with the change of the religion, which does not take place at the wedding of a modern Greek. The flam-

* The threshold has been esteemed sacred in every age; and there is a passage in Plautus, which seems to advise the bride to avoid touching it.—PLAUTUS, *Casina*, Act 4, Sc. 4.

meum itself is to be seen among the Armenians, who have disfigured, by many absurd customs, a ceremony originally borrowed from their neighbours.* The tears of the bride, the decent coyness that delays her steps, the Fescennine licence of the noisy song,† are all essential to the modern festival; nor should the nuts and fruit which are dropped upon her from the windows as she proceeds, be forgotten; a custom supposed to be ominous of plenty, and never neglected in the ancient ceremony.‡ Catullus himself, however, is not so accurate in his description of this ceremony as Homer. Upon the shield of Achilles may yet be traced the most lively features in the customs of his country, and he has painted none with more spirit than the wedding.§

* After an Armenian marriage, the married women squeeze some milk from their breasts, upon the head of the bride, in omen of fertility. This custom is decidedly not of a classical origin.

† Cat. Epith.

‡ Da nuces, concubine.—Ibid.
Sparge marite, nuces.—Ibid.

§ Il. Lib. XVIII. v. 491.

. . . . . Ἐν ἦ μέν ῥα γάμοι τ' ἦσαν ἱλαπίναι τε
Νύμφας δ' ἐκ θαλάμων, δαΐδων ὑπολαμπομενάων,
Ἡγίνεον ἀνὰ ἄστυ· πολὺς δ' ὑμέναιος ὀρώρει.
Κῶροι δ' ὀρχηστῆρες ἐδίνεον, ἐν δ' ἄρα τοῖσιν
Αὐλοί, φόρμιγγές τε βοὴν εἶχον· αἱ δὲ γυναῖκες
Ἱστάμεναι θαύμαζον ἐπὶ προθύροισιν ἑκάστη.*

As soon as the bride has entered her new habitation, she is conducted by the paranympha to the genial couch, where she is joined by her husband, while the rest of the party remain in the outer chamber till midnight, dancing and raising the loudest clamours.†

In the age when Lais was hailed as a goddess by a mob of lovers, and the affronts of Aspasia were the supposed origin of the

* Here sacred pomp and genial feast delight,
And solemn dance and hymeneal rite:
Along the street the new-made brides are led,
With torches flaming to the nuptial bed.
The youthful dancers in a circle bound
To the soft flute and cittern's silver sound;
Thro' the fair streets the matrons in a row,
Stand in their porches and enjoy the show.

† Du Guys conjectures, but I think fancifully, that the famous lines of Pindar allude to the cup of wine which is presented to the bride and bridegroom at the altar; it appears to me, to refer more naturally to the feast (ἱλαπίνη) which follows the wedding.

Peloponnesian war, the purity of the marriage bed was preserved with much more strictness than at present, when the courtezan is punished, by the severity of the Turkish law, with the most horrible of deaths.* Yet in most parts of Greece, where the morals have not been spoilt by the mixture of Frank habits and fashions, the conduct of the married women is in general correct.†

Few instances of divorce occur, and the failure of Signor Pangolo, the English Consul at Zia, whose wife had become the

* Her punishment is to be tied in a sack and thrown into the sea. Ali Pacha, in a moment of frantic jealousy, ordered a courtezan, who had refused him the favour which she had granted to his son, to be seized with twenty-two others, and thrown into the lake of Joannina.

† At Pera and Smyrna, indeed, the debaucheries carried on by a number of outcast Italians and Ionians, under the protection of powerful ambassadors, have increased the usual influence of commerce upon the morality of a large city; and the mingled blood of Greeks and Franks, which forms a great proportion of their inhabitants, are perhaps the most thoroughly unprincipled race in existence; the last dregs of the world.

" Phryne"‡ of every merchant-captain that touched at the island, may prove the rarity of such procedure by the insurmountable difficulties that were thrown in his way. Notorious as were the lady's gallantries; intrigues, corruption, even the power of the English embassy, were in vain exerted to procure a divorce: the Patriarch was inexorable, not without some suspicion, however, of favouring his brother Archbishop of Athens, the spiritual and handsome adviser of Signora Pangolo. This history drew the attention of all the Greeks, who are now reduced to satiate their restless love of occupation in the occurrences of a marriage or a divorce.

The marriage portion, as with us, is given by the father of the bride, and where it consists of moveables, as in the marriages of the lower classes, is carried away by the husband immediately after the marriage; a custom which we may see often mentioned in ancient authors.

A singular sort of defeasable marriage obtains sometimes both among the Turks

‡ Pope's Imitation of Dorset.

and Greeks: a man agrees to give a sum of money to a girl's father, in consequence of which she lives with him in the enjoyment of the rights and privileges of a lawful wife; which are very important in the Turkish laws; until he shall dismiss her by paying another sum, stipulated in the original agreement. This is called Capin, and generally takes place when the husband is rich and the person he marries in this way of an inferior rank and fortune.

The shield of Achilles presents us with another image of Grecian festivity, which has been continued in all its beauty to this day.*

Ἐν δὲ χορὸν ποίκιλλε περικλυτὸς Ἀμφιγυήεις,
Τῷ ἴκελον, οἷόν ποτ' ἐνὶ Κνωσσῷ εὐρείῃ
Δαίδαλος ἤσκησεν καλλιπλοκάμῳ Ἀριάδνῃ.
Ἔνθα μὲν ἠίθεοι καὶ παρθένοι ἀλφεσίβοιαι
Ὠρχεῦντ', ἀλλήλων ἐπὶ καρπῷ† χεῖρας ἔχοντες.
Τῶν δ' αἱ μὲν λεπτὰς ὀθόνας ἔχον, οἱ δὲ χιτῶνας
Εἴαλο εὐννήτους, ἦκα στίλβοντας ἐλαίῳ.
Καί ῥ' αἱ μὲν καλὰς στεφάνας ἔχον, οἱ δὲ μαχαίρας

* Hom. Il. Lib. XVIII. v. 590.
A figur'd dance succeeds: such once was seen,
In lofty Gnossus; for the Cretan Queen
Formed by Dædalean art; a comely band,

† Infra, p. 120.

Εἶχον χρυσείας ἐξ ἀργυρέων τελαμώνων.
Οἱ δ' ὅτε μὲν θρέξασκον ἐπισταμένοισι πόδεσσι
Ῥεῖα μάλ', ὡς ὅτε τις τροχὸν ἅρμενον ἐν παλάμῃσιν
Ἑζόμενος κεραμεὺς πειρήσεται, αἴκε θέῃσιν·
Ἄλλοτε δ' αὖ θρέξασκον ἐπὶ στίχας ἀλλήλοισι.
Πολλὸς δ' ἱμερόεντα χορὸν περιέστεφ' ὅμιλος,
Τερπόμενοι.

Graceful and splendid as is this poetical description, it loses nothing by reality. The Romaica, the usual dance of the islanders in the Archipelago, has been faithfully represented by Homer; and any account which I can give of it will be little more than a feeble copy of the beautiful picture he has drawn.

Of youths and maidens bounding hand in hand,
The maids in soft cymars of linen drest,
The youths all graceful in the glossy vest;
Of those the locks with flowry wreaths inrolled,
Of these the sides adorn'd with swords of gold,
That glittering gay, from silver belts depend.
Now all at once they rise, at once descend,
With well-taught feet, now shape in oblique ways,
Confus'dly regular the moving maze;
Now forth at once, too swift for sight they spring,
And undistinguished blend the flying ring;
So whirls a wheel in giddy circle tost,
And rapid as it runs the single spokes are lost.

Whether they meet within the corridor of the house or around some favourite well and agiasma,* no evening passes in the summer months, that the young people of both sexes, adorned with all the simple finery of garlands and flowers, and their hair floating in primitive luxuriance on their necks,

Cæsariem effusæ nitidam per candida colla,†

do not assemble to dance the Romaica. The music generally consists of violins and rustic pipes, and the time begins by slow and distinct notes, and increases, with the spirits of the dancers, into the most lively and animating measures.

* The well in the island of Prinkipos, opposite Constantinople, is the spot where the young Greeks of that city assemble on a festival, anxious to give vent in freedom, to the gaiety and spirits which have been pent up during the rest of the week, under the freezing presence of their Turkish masters.

Ὡς δ' ὁτε λὶς ϛαλὸς ἵππος ἀκοϛήσας ἐπὶ φάλῃ,
Δεσμὸν ἀποῤῥήξας, θείει πεδίοιο, χροαίνων.

Hom. *Il.* Lib. VI. v. 506.

The wanton courser thus, with reins unbound,
Breaks from his stall and beats the trembling ground.

† Georg. Lib. IV. v. 349.

They move, holding each other by the hand,* in a circle composed alternately of young men and girls, and the dance is led by some nymph, chosen from the rest for her grace or beauty, who holds one extremity of an handkerchief, ("restim ductans,") while the other is in the hand of the Coryphæus of the youths.

They begin in measured and slow step till they have gained the time, but by degrees the air becomes more sprightly; the conductress of the dance sometimes setting to her partner, sometimes darting before the rest, and leading them through the most rapid revolutions;† sometimes crossing under the hands which are held up to let her pass, and giving as much liveliness and intricacy as she can to the figures, into which she conducts her companions,‡ while their business is to follow her in all her movements, without breaking the chain or losing the measure.

* "Ἐπὶ καρπῷ," supra, p. 117.

† Itque, refertque, modos.

‡ Εἰλίσσουσα φίλας ἡλίκων θίασους.

Eurip. Iph. Taur. 1146.

Qualis in Eurotæ ripis, aut per juga Cynthi,
EXERCET Diana choros.*

I never shall forget the first time I saw this dance: I had landed on a fine Sunday evening, in the island of Scio, after three months spent amidst Turkish despotism, and I found most of the poorer inhabitants of the town strolling upon the shore, and the rich absent at their farms; but in riding three miles along the coast to visit what is falsely called the school of Homer, I saw above thirty parties engaged in dancing the Romaica upon the sand; in some of these groups, the girl who led them, chaced the retreating wave, and it was in vain that her followers hurried their steps, some of them were generally caught by the returning sea, and all would court the laugh rather than break the indissoluble chain. Near each party were seated a group of parents and elder friends who ("τεττιγεσσιν ἐοικότες"†) rekindled

* Virg. Æn. Lib. I. 498.

† Il. Lib. II. v. 149.
But wise thro' time, and narrative with age,
In summer days like grasshoppers rejoice.

the last spark of their expiring gaiety and vigour, in the happiness they saw around them. It was impossible not to admire the exhilarating effects even of such liberty as that enjoyed by the Sciots.*

Φάιη κ' ἀθανάτες, καὶ ἀγήρως, ἔμμεναι ἄμφω,
Οἵ τ' ἰὸτ' ἐναίλια σεῖό γ' Ἰάονες ἀθρόοι ἦεν
Πάντων γάρ κεν ἴδοιτο χάριν τερψικέλο δὲ θυμῷ.†

Two dances, answering to this description, are to be found in ancient authors, of one of which Arion is said to have been the inventor; and another that is attributed, in a passage of Homer already quoted, to Dædalus the Gnossian. The latter, or Cretan dance, was composed in imitation of the labyrinth of which the same Dædalus was the artist, and expresses fairly enough by

* These nymphs, "who do chace the ebbing Neptune, and do fly him, when he comes back," seem almost to have imitated even to the preservation of the term χόρευειν, the beautiful description of a similar scene in Euripides.

Παρὰ δὲ λευκοφαῆ
Ψαμάθον ἑιλισσομέναι,
Κύκλια πενθήκοντα χόραι
Νηρῆος γάμους ἐχόρευσαν.

Eurip. Iph. in Aul. 1049.

† Homer's description of the inhabitants of Delos, in the Hymn to Apollo.

its windings, the intricacies of that celebrated cavern. The revolutions also which resemble the order in which a flight of cranes follow their conductor, have given it not unaptly the name of Γεράνος, the crane.

The opening of this dance may explain the details of one of the most celebrated passages of Pindar. In the first Pythian, he apostrophizes the lyre as

Φορμίγξ,
Ἃς ἀκάει μὲν βάσις, ἀγλαΐας ἀρχά,
Πείθονται δ' ἀοιδοὶ σάμασιν,
ἀγησιχόρων ὁπόταν προοιμίων
ἀμβολὰς ἰύχης ἐλελιζομένα.

The slow measure with which the Romaica begins has been already mentioned; it is to the march in which the dancers follow their conductress, till the ear is accustomed to the time, that the poet appears to allude by the Βασις, which is attentive to the lyre, as it forms the prelude of the dance, while the epithet ἀγησιχόρων may perhaps seem peculiarly appropriate to the long string in which the performers of the Romaica bear accompaniment to the music.

It is not however in poetry alone, that

this dance has been pourtrayed. There is scarcely a vase discovered, upon which we do not find it represented. The Graces themselves are generally engaged in its revolutions; and indeed there are no attitudes so calculated to delineate symmetry of proportion and elegance of gesture, as those exhibited by the Romaica.

Almost all dances have borne originally a reference either to love or war, and the modern Greeks are not without their imitation of the Pyrrhic of their ancestors, whether we discover it in the barbarous Albanitico, or more particularly in the combat of the shield and sword which is acted by the mountaineers of Sfackia. The Albanitico is generally performed exclusively by men, who follow two leaders much in the way practised in the Romaica, except that the excellence of the Albanitic Coryphæi consists in the most powerful exertions of strength and activity, without grace; in stooping to the ground, and rising suddenly in leaping to vast heights, but, especially, in shuffling their feet together and darting them from under them with

great velocity and without losing their balance,* while they animate one another by the wildest exclamations of spirits and joy.

The exhibition of skill I once saw between two Candiots, approached still nearer to the Pyrrhic: it consisted in an attack and defence, not unlike that of the Highland broadsword, except that the blow was parried with a shield, and that they preserved a sort of measure throughout the whole. This dance is peculiar to Candia, and the form of the target and short sword, is, I should suppose, very similar to that of Ἀσπὶς παν[ο]σεισσῃ, and the Φάσγανον, of the Iliad.

The love of dancing accorded with the lively character of the Greeks. In this manner, some of their most remarkable tales were handed down.† Each of the

* In this awkward amusement, we may perceive a resemblance to the dance which was the favourite sport of the courtiers of Alcinous, and its incidents are forcibly described in the expressions,

Πέπληγον χορὸν ποσιν. . . . . .
Μαρμαρυγαὶ ποδῶν . . . . . .
Ταρφὲ' ἀμειβομένω, &c.

Odyss. Lib. VIII.

† We find an allusion to this custom in the Plutus of Aristophanes.

tribes at Athens appear to have celebrated in a peculiar dance, some historical event with which it was connected. In that city the Choregus was a very distinguished magistrate, nay, some of the Thessalian republics even designated the principal offices of the state, by titles drawn from the famous personages of the dance. We are expressly told in Athenæus,* that it is wise and honourable to be a good dancer, and Jupiter himself ("Πατηρ ανδρων τε Θεων τε") is represented as figuring in that capacity in the midst of the immortal gods; neither should it be forgotten, that Hippoclides lost by this passion, the daughter of Clisthenes and the kingdom of Corinth.†

In this respect the difference is strongly marked between the Greek and Turk, the latter of whom, like the Romans, regards the dance as unmanly and degrading, seldom joins in it himself, and when he permits it to be represented before him, he only finds pleasure in the stupidest and most ungraceful indecency. Such exhibitions are

* Ὀρχησιν ἐνδοξον, και σοφον, &c.—Deipnos. Lib. I. Cap. 19.

† Herodotus, Lib. VIII. C. 127.

generally performed by Jews, and we regret to find, among the Tchinguis of Constantinople, the only type of Lady Mary Wortley Montagu's florid descriptions, and the image of those "motus Ionici" which Horace has so severely reprobated.*

Blindman's buff,† Odd and even,‡ and many other games of childhood, were known to the ancient Greeks; and Agesilaus teaching his son to ride upon a stick (equitare in arundine longa) exhibits an incident of amiable simplicity, we hardly could expect to find in the history of a Spartan hero.§ But the very general adoption of these amusements in all ages and nations, appear to mark them rather as naturally arising from the spirits and pursuits of early life, than as establishing any peculiar symbol of resemblance between the different periods of Greece.‖

* Lib. VIII. Od. 6.

† Μύνδα.

‡ Ludere par impar.

§ Plutarch. in Agesil.

‖ Upon this point the reasoning of the learned Martinus Scriblerus may be consulted with advantage.

Yet there are two games in use among the modern Greeks, more especially derived from their progenitors; one of these is common to all the nations of the Mediterranean, and consists in suddenly throwing open the hand, and exhibiting a certain number of fingers, while the antagonist guesses, at the same instant, how many are presented. The merit of this diversion, which is called Mourra, consists in the quickness with which the fingers are darted forward; but in its greatest excellence, it seems a very lifeless and uninteresting amusement. The Romans in the expression "micare" give a very satisfactory idea of the dazzling velocity with which this game should be played.*

I am unable to confirm, by my own observation, the existence of the Clidona, a game mentioned in Athenæus, and numbered by Du Guys among those still in fashion among the Greeks. It is described by that writer, to resemble in some respects the crying of forfeits; each

* Quid enim sors est, idem propemodum quod micare, quod talos jacere, quod tesseras.—Cicero.

person who engages in it, places a ring or piece of money, previously marked, in a vase which is then filled with water, and covered with branches of laurel. After remaining untouched a certain time, the contents are drawn out one by one, and as each of them is extracted, a couplet of verses is repeated by the party, which is immediately referred to the person whose property it happens to be.*

It would be vain to search in the effeminacy of the Romaic Greeks, for a relic of those exercises which, however the humane philosopher might condemn them,† forcibly tended to correct the enervating influence of the climate, and to raise in the elegant and the rich, the desire of distinction, at the expence of personal danger and of pain. In the course of history, we scarcely meet with an institution, more singular, perhaps more useful, than the public games of Greece. The facilities afforded to commerce in the "Truce of God," which accompanied their celebration; the foreign wealth which

* De Guys, 1 vol. p. 211.

† Socrates, in the Symposium of Xenophon.

they attracted to Greece, were advantages of no trivial importance: and how magnificent the spectacle, when contending nations forgetting for a while their animosities, laid aside their arms, to bind the crown of laurel on the brows of individual merit! Human nature never exhibited itself with so noble an aspect, as when the general voice of the very enemies of Athens saluted Aristides, by the glorious title of "the just!"

The Turks, who, according to the usual character of indolence, seldom rouse themselves to exertion without running into some violent extreme, are fond of three games, which bear a good deal of resemblance to the sports that were the objects of these solemnities; the throwing of the Dgerrid* is common to nearly all the ori-

* The Dgerrid is a piece of wood, of about four feet and half in length, and poised in a particular manner; this is darted from the hand at full gallop, and shunned by bending the body, or warding it off by another Dgerrid. On the festival which took place at one of the Grand Seignor's Kiosks, in consequence of a Sultana having produced a daughter, fifty white slaves were opposed to fifty black, in a sort of tournament, mounted on the finest horses of the imperial stables,

ental nations, but it is not unlikely that the Turkish method of wrestling may have been borrowed with many other of their customs from the Greeks.* In this exercise, the antagonists strip themselves of all their cloathing, except a short pair of leather drawers, and setting out from about the distance of fifty

and dressed in their most gaudy apparel. They darted like lightning across the area, throwing at the same time their Dgerrids to the distance of sixty or seventy yards at their antagonist, and not unfrequently striking him from his horse, or even maiming him. When their own stock was exhausted, they sometimes caught a Dgerrid in the air and returned it upon their opponent, or snatched it from the ground at full gallop, by means of an hooked stick, which they carried in their hands.

* It must not be supposed that all the customs, in which some similarity may be perceived between the two nations, were originally Turkish. A people of wandering soldiers, like the subjects of Mahomet the second, must have acquired many new wants when they settled upon the ruins of the Grecian empire, and it is not improbable, that they were induced to satisfy them by the example of the nation which they had conquered. Their architecture and their modes of husbandry are clearly derived from this source, and I shall have occasion to examine many other instances, in which Greece appears to have exerted her old privilege of civilizing her masters.—"Græcia capta ferum victorem cepit."

yards, approach each other in steps measured generally by the music of the drum; they then follow, alternately eyeing one another's limbs, and throwing their arms listlessly about; when they have approached sufficiently, a sort of sparring is practised in ascertaining the length of their arms, and pressing the weight of their bodies upon each other's shoulders, or strutting round the ring of spectators who surround their area. When they have once fairly closed, they twine their limbs together, or avoid each other's grasp, till one of the combatants is thrown upon his back, and, by raising the hand, confesses his inferiority.

An exercise not unlike that of the ancient Discus consists in throwing stones of a great weight beyond a certain boundary. It is very frequent among the Turks.

Before the belief in the immortality of the soul had been confirmed by the promises of revelation, the doubtful theories of the philosopher rather irritated his mind by their uncertainty, than encouraged him by the degree of hope they presented. But the people followed the instinct of uneducated

nature, and clung to the frail remains of their friends and relations as something still existing and still connected with themselves. Whether they assisted the evaporation of the soul from the body by the purifying influence of fire, or by the processes of burial and embalment prepared the mummy to last till the world itself should cease, the ancients were influenced by the same sentiment, that being did not finish with death.

The circumstances attending a Grecian burial, had generally an allusion to the gross visions of a future life, embodied with their mythology. The deceased was dressed in his most splendid apparel, crowned with a garland of flowers, and when once his ashes were committed to the tomb, flowers were strewed upon it as the emblems of mortality here*, and renewed and refreshed existence in an ulterior state. This particular ceremony is still retained in the burials of the modern Greeks; at stated periods, groups of women may be discovered sitting upon the grave of some relation, co-

* Epitaphium Bionis.

vering it with flowers, or watering the plants their care had sown around it.*

The order in which the body was deposited upon the pile, is most beautifully exhibited to us in the Andria;† and its images would constantly rise in my recollection as I met the long train which still accompanies the bier; the troop of hired mourners‡ who precede, beating their breasts and tearing their

* Parsley is still the plant in most common use upon such occasions, in consequence probably of the dark colour of its leaves, (Δεῖσθαι σελίνου, to want parsley) was an expression applied to a person at the last extremity, and in the hieroglyphic language of flowers, which I shall have occasion hereafter to describe, the gift of parsley, implies a wish of the person's death to whom it is presented, nor are flowers the only offerings placed by the simple piety of the Greek women, upon the tomb. Cakes§ made of honey, flour, and oil,‖ or the Colyva, a pudding formed with boiled wheat honey, and almonds, still unmeaningly occupy the room of the "mellitum far" the propitiatory repast of Cerberus.

† 1 Act, 1 Scen.

‡ Præficæ.

§ The Greeks perhaps still preserve in the holy cakes, which are offered in every ceremony of their church, a relic of the frequent use of them in Pagan rites.

‖ Ψαῖστος. Vide Scholiast on the Plutus of Aristophanes.

hair; the men who support and surround it; and the matrons and young women who, with their eyes fixed upon the ground, and their heads enveloped in long veils, close the gloomy procession. But the most interesting scene of the funeral is the last. Before the body is covered with earth, the relations approach in turn, and lifting the corpse in their arms, indulge like Andromache,* in the full pleasure of their grief,† while they call in vain on the friend they have lost, or curse the fate by which that loss has been occasioned.‡

The Feast also,§ whether designed, in its origin, to celebrate the entrance of the deceased into an immortal world, or to overcome the grief for his departure from this, has not been laid aside; and the marriages,

* Il. Lib. XXIV, 924.

† Ἵμερος γοοῖο, an expression peculiarly suited to the extent of feeling, exhibited by the Greeks in this ὑστερος ασπασμος; this last embrace.

‡ At jam non domus accipiet te læta, nec uxor,
Optima nec dulces occurrent oscula nati
Præripere, et tacita pectus dulcedine tangent.
Lucr. Lib. III. 898.

§ Νεκροδειπνον.

births or deaths which occur among his acquaintance, seldom leave a day in the life of a noble Greek unoccupied by some ceremony of this nature.

The Cippi of the ancients were certainly very similar to the stones which the custom of nearly all modern nations erects at the head of the tomb, with inscriptions illustrative of the character and family of the deceased; but the Armenians alone retain a peculiarity recorded in the Odyssey, where the ghost of Elpenor desires that an oar may be fixed upon his tomb, as the symbol of the profession which he exercised when alive; thus, among the vast cemeteries that add so much to the beauty of Constantinople, many tombstones will be discovered in the district belonging to the Armenians, with sheers, guns, &c. sculptured upon them, in allusion to the former employment of the deceased. It is also not rare, among other characteristic emblems, to perceive the figure of a man without a head, the purpose of which is to hand down to posterity the punishment by which the person commemorated had lost his life;

so little dishonourable or alarming is such a death in a place where so many instances of it are continually occurring.

Neither have the Greeks lost the judicious practice of establishing all their burial grounds without the walls of their towns, by that means securing them from sacrilege and profanation.

In the heroic ages, the most sacred duties, the most important concerns of the state, were always preceded by a feast; it was not till they had satisfied their hunger*, that the leaders of the expedition against Troy entered upon the council; the very title which Athenæus has given to his work†, as well as the majority of anecdotes related in it, prove the great proportion of time and thought, that, at at a more refined period, even the wisest occupied in the repast; and though the institution of the Syssitia may have been a restraint upon the epicures of Crete and Lacedæmon, in Athens where the means

* Πόσιος, καὶ ἐδῆτυος, ἐξ ἔρον ἕντο. Hom. sparsim.

† "The Banquet of Sages."

of luxury were supplied by commerce, and countenanced by the principle of the government, the love of the table appears to have been often carried to an extravagant extent, even if it never equalled the ridiculous delicacy of the Romans in a later age.

Poverty and the frequent abstinences enjoined by their religion, have imposed the strictest frugality upon the repasts of the modern Greeks. Olives,* honey, and onions, are now, as they were formerly, the food of the lower classes, while rice and fish, which is both abundant and excellent in the Grecian seas, constitute the principal articles in the cookery of the rich.

It was the love of wine, however, which, by the unrestrained flow of their spirits, hurried the Greeks into the most frequent excesses. Græcare was the term by which a

* The first of these when salted, forms under the Hellenic name, columbades, the constant food of all the Levantine sailors; they are larger and more succulent than the green olives of France and Spain; it has happened to me, in the want of other eatables, to live upon them for days, when I have found them a most substantial and nutritious food.

nation not remarkable itself for sobriety described this vice; and almost all the other Latin words, that have allusion to drinking, seem borrowed from the same source.* In this respect at least, their character has not changed. The intemperance which exuberant happiness encouraged, is now resorted to under calamity, as the water of Lethe, to assist them in forgetting their present miseries amid those brilliant visions of the future in which they delight to indulge.

Wine is a most important article in their existence, and the young men of Athens are rarely assembled together, without carrying their Bacchanalian enjoyments to an excess, which, however unjustifiable it may be in other nations, it is difficult to reprobate in them. Imprecating upon their oppressors the energetic curses with which their language, enfeebled as it is, abounds, they will call, without meaning, upon the names of Pyrrhus and Alexander, till inflamed by spirits and wine, they sally into the streets, insult some Mussulman, and learn perhaps the vanity of their chi-

* Amystis, vinum, crater, &c.

meras, in the confinement of a Turkish guard-house.

The great variety* and general excellence of the wines of Greece, was another cause of this propensity in the ancients; those of the Archipelago were in particular estimation; and Tenedos is still remarkable for producing two sorts of wine, superior perhaps to any produced in the other parts of the Mediterranean. The quality of the soil and climate, differ so essentially in various parts of Greece, that there are as many descriptions of wine probably at present as in the days of Virgil; indeed it rarely happens, that two contiguous islands or even two neighbouring villages, have not some slight difference in this respect, and it is remarkable that, with the exception of the wine of Tenedos, all those which were par-

* Sed neque quam multa species, nec nomina quæ sint
Est numerus, neque enim numero comprendere refert.
Quem qui scire velit Libyci velit æquoris idem,
Discere quam multæ Zephyro turbentur, arenæ,
Aut ubi navigiis, violentior incedit Eurus,
Nosse quot, Ionii vemant, at littora fluctus.
Virg. Georg. Lib. II. 104.

ticularly esteemed by the ancients,* are now thought of so luscious a quality, as to pall upon the taste of foreigners, and even to be neglected by the natives themselves, in favour of the drier species of Zia and Saloniki.† When mingled with honey they must have formed I should suppose, a most unpalatable syrup.

In the Ionian islands, and particularly at Zante, a certain proportion of lime is employed in manufacturing the wine, and though it may perhaps be hurtful to the health, the small quantity used, gives taste and body to the liquor. The traveller who may have prepared himself for drinking nothing but nectar in the country of Bacchus, will be much disappointed by the mixture of resin, which is universally employed throughout the Peloponnesus, in order to correct the newness of the wine, and render it fit for immediate consumption. This union, nauseous as it

* Chian, Samian, Lesbian, &c.

† The wines of Arvisia in Scio, whence probably nectar was composed, produce a liquor which its sweetness renders almost impossible to drink.

appears to strangers, is much liked by the natives in many parts of Greece, and I began myself to overcome by habit, the repugnance which I felt for it at first.*

The expression Κεράσσαι οἶνον so often used in Homer, was either derived from the mixed liquor thus produced, or from a custom still preserved by the Greeks, of shaking violently the jar which contains the wine, and then pouring it in frothy bumpers to the several guests at table, and this expression is clearly the origin of the modern word κρασι, (wine) which has superseded the οινος of the ancients.

The tables around which the ancients reclined, are mentioned by Athenæus† as light and easy to be moved; we continually meet in Homer and other authors, with the epithets "ξεστη" and "συξοος", applied to them, and we are told they should be round in imitation of the world,‡ though in large

* The dedication of the cone of the pine to Bacchus is traced by Chateaubriand, with some plausibility, to this custom.

† Lib. I. Cap. 12.

‡ Ibid.

entertainments, tables of a length more accommodated to the convenience of the guests were used. At present a stool often triangular, is first placed before you; upon this a tin or brazen tray of a circular form is laid, and, when the repast is finished, both the table and its support are immediately removed, and having been scrupulously sponged* and rubbed, set apart for a future occasion. By Arrian† and other authors, we are told continually of their tables being removed when the feast was over, in order to be cleaned, and the word "ἄρον" and epithet "ἐυξέος," appears particularly appropriate to the table of the moderns, which still preserves its old name of τραπέζη, in allusion perhaps to the tripod by which it is sustained. The Turks have probably adopted this piece of furniture from their subjects, though the couches, upon which they recline, are rather the invention of Asiatic than Byzantine effeminacy.

* Odyss. Lib. 1. v. 112.

† Ἄρον τὰς ἱραπέζας, καὶ σπογγίζον.
Arrian. Lib. VII. cap. 26.

The flowing garments of the Turks may also have some relation to the dress which they found at Constantinople: the turban is exclusively Mahometan: but we may doubt whether the long red trowsers and the yellow buskins are not as much Greek as Turkish in their origin.*. There are three circumstances however in the female dress, which prove clearly the legitimacy of Romaic Greeks. Every person who has been in the habit of viewing the vases and other works of ancient artists, must be able to form a perfect conception of the Grecian veil; loose and unattached, it was taken off at pleasure, and was so large as to cover the whole bust of the person wearing it; and to those who bear this idea in their minds, the modern veil will realize all the interesting scenes of which the καλύπτρα formed so necessary an ornament,† The Macrama‡

* The Ἐμβάδια, vide Aristoph. Plut. must have been very similar to the papuches or slippers, which are only put on when they leave the house, and left at the door of the room on their return.

† Homer, Euripides, &c.

‡ Probably from Μακρος.

covers the head, and falling upon the shoulders, either hangs over the back, or is brought in graceful folds before, to protect and conceal the bosom. The richness of the veil often distinguishes the rank of the wearer, and it is so different from the awkward Ishmack, in which the heads of the Turkish ladies are swaddled, that we may safely derive it from the Καλυπτρα of the Greeks.*

Mr. Hobhouse has discovered an ingenious illustration of the expression "bis cincti"† in the double row of clasps which binds the anteries of the Grecian ladies, and he will agree with me, that however the modern zone may not possess all those attributes which enriched the girdle of Venus,‡

* At the same time, I must confess that the veil which adds so much to the grace of the Spanish Donnas, while it conceals so effectually the deformity of the women of Malta, and which is perhaps derived from the Moor, bears a great resemblance to the Macrama.

† Auson. Epig. 39.

‡ ——————Ἐλύσαλο κεστὸν ἱμάντα
Ποικίλον, ἔνθα δὲ οἱ θελκτήρια πάντα τέτυκτο.

Il. Lib. xiv. v. 214.

The zone embraced,
With various skill and high embroidery graced,
In this was every art and every charm,
To win the wisest, and the coldest warm.

it still possesses many characteristics of the ancient Ἱμας. The very word cestus* is derived from the embroidery still worked upon it, and the heavy silver bosses† with which it is commonly studded were never more prized than by the heroes of the Iliad.

The girdle, as is well known, belonged to the dress of both sexes. With the man it still supports his handkerchief and his purse, and its loss would be felt as seriously by the modern Greek as by the soldier of Augustus;‡ but it is held in still greater veneration by the girls of Greece, so that a metaphorical expression which has been adopted by other nations is applied by the Greeks in its literal sense to the frailties of their countrywomen. The loosened zone is an object of superstitious terror to the Grecian maiden, and the unfixing its clasps has been the subject of a contest which has lasted for hours between the bridegroom and his spouse.

* Κεστον ἱμαντα. Supra, p. 147.

† Ἀργυρεοι Ἡλοι. Hom. passim.

‡ Ibit eo quo vis qui zonam perdidit. Hor.

The Surme, a black powder inserted with a needle between the eyelid and the pupil, gives an agreeable expression to the countenances of the Βοῶπιδες Αχαῖαι,* and seems not to have been unknown to the ancients;† but though we may be pleased by tracing that practice to the goddesses themselves,‡ it is impossible to admire the custom which still continues, of colouring, with a dingy pink, their nails and the tips of their fingers.

On their hair, the Romaic women lavish such a profusion of ointments and cosmetics as would astonish the simplicity of our English belles. From the meanest peasant to the finest lady of Constantinople, equal attention is paid to this ornamental feature of the person. The beautiful colour we call auburn, and which the ancients expressed by the term golden,‖ is the most common among the Greeks, and they twine gilt

* "The full-eyed Greeks," an expression equally appropriate to the moderns.

† De Pauw.

‡ Ροδοδακτύλος Ἠως. Hom. passim.

‖ Aurei capilli.

wire * and various other ornaments, (among which might yet perhaps be recognized the Athenian grasshopper,) in ringlets which they allow to float over their shoulders, or bind their hair in long tresses that hang upon the back.

The care which was paid to this maiden luxury, as it has been prettily termed by Euripides,† may be inferred from the excess of grief which occasioned its destruction or neglect. The tearing of her dishevelled locks‡ is even now part of the duty of the hired mourner; and among the offerings placed upon the tomb, or the altar, none were reckoned more grateful than the hair.‖ The moment a modern Greek is secure from the molestation of a Mussulman, he begins to indulge himself in this simple finery, and the independence of a native of Hydra or Maina is not more distinguishable

* Ipsa dedit,—crinibus aurum. Ovid. Hesiod.

† Κόμας ἱμὰς δευσαι, παρθένιον χλιδάν. Eurip. Phœn. 233.

‡ Σπάραγμος κόμας. Eurip.

‖ The offerings of Electra must be familiar to most of my readers.

by his manly look, than by the length and luxuriance of the hair hanging upon his neck. *

Mahomet was so convinced of the necessity of frequent ablutions to the inhabitants of a warm climate, that he made them a precept of his religion. In Greece they had been immemorially used, and were always among the favourite means of health and recreation with both the sexes. The custom is so far from being discontinued now, that the existence of the Romaic ladies seems almost to depend upon this gratification; though its too frequent indulgence is probably one of the great causes of that early decay of beauty which is so often the subject of their regret. Indeed with them the bath is a sort of public assembly; whole days are spent in the enjoyment of it; and the scenes which there take place, where there is no restraint on the loquacity still distinguishing the Grecian fair, equal, I am told, the strangest

* It is cut short on the forehead, in imitation, perhaps, of the Ὀπισθοκομωντες Αχαιοι.

pictures of the Ecclesiazuzæ and the Lysistrata.*

The bath is equally prized by the men. Indeed no person who has enjoyed its refreshing influence after a long exposure to a Grecian sun will not refuse to join with Ulysses in considering it as something almost divine.

Ταμίη λέσασθαι ἄναγεν,
Ἐς ῥ' ἀσάμινθον βάνδ'· ὁ δ' ἄρ' ἀσπασίως ἴδε δυμῷ
Θερμὰ λοέτρ'· ἐπεὶ ἔπτι κομιζόμενός γ' ἐδάμιζεν,
Ἐπειδὴ λίπε δῶμα Καλυψέος ἠϋκόμοιο·†

Lady Mary Wortley Montagu's descriptions of the Turkish bath are universally known and admired. She has touched upon another custom, which though adopted by the Turks, seems to partake much more of a classical and Grecian taste. The rustic habits of the early ages, and the endless variety enriching the meadows of Greece, have given its inhabitants, at all

* Aristophanes.

† Odyss. Lib. viii. v. 450.

A train attends
Around the bath; the bath the king ascends,
(Untasted joy, since that disastrous hour
He sail'd, ill-fated, from Calypso's bower.)

times, a great fondness for garlands and flowers. The epithet ἰοστέφανος,* appears in some of the most beautiful passages of Pindar; and the fancy of the ancients attributed to each particular plant some mystic power or signification. The laurel of the hero, and the bays of the poet, have both their origin in this custom; from the parsley offered on the tomb,† to the rose, which has always been the emblem of purity and love, there was no flower to which some meaning was not affixed in the imagination of the Greeks;‡ to this moment a young Arcadian is seldom seen without his turban full of such gifts, presented to him by the beauty he admires; I have been shewn a language of which the cypher is expressed by flowers; elopements have been planned and accomplished solely by means of this invention; and one of the great amusements of the Greek girls is to drop these symbols of their benevolence, or scorn, upon the various passengers who pass their latticed windows.

* "Violet-crowned."

† Supra, p. 116.

‡ Ἐαν τὶς πλάκη γύνη στέφανον, ἐρᾶν δοκῶ. Aristoph. Thermop.

Most of these customs have also some connexion with the ideas of supernatural agency so much cherished by the Greeks. Saints, devils, and witches are equally the objects of their terror, and the "cattivo occhio" of the Italian husbandman had probably the same origin with the incantations of Canidia. The modern Greeks, like their ancestors, believe in the efficacy of several ceremonies to avert the evil eye: amulets of various sorts* are attached to their children or their cattle: even the Turks themselves will sometimes wear a crucifix, or a relic, in order to try the efficacy of the two religions in defending the wearer against a power, whose existence is, nevertheless denied by both. The favourable meaning of the apple presented by the Grecian girls to their lovers was not unknown to the shepherds of the Adige,

Malo me Galatea petit, lasciva puella!†

We cannot forget the great importance attached to the use of particular words:

* The custom of spitting in one's own bosom for the same purpose is very ancient.

† Virg. Eclog. iii. v. 64.

the most tedious periphrasis was employed to prevent the occurrence of any phrase that might appear of unlucky import. Death itself was shadowed in the metaphorical term ὑπερᾶσε, which the Italian poets have translated into an equally beautiful expression.* The moderns have the same superstition. It is only at the last extreme of danger that the αερας and αεραι of the Greek sailors swell into the terrible ανεμος and φερίενα.†

I wish before I conclude this chapter to observe upon an interpretation given by Dr. Clarke to the famous description of the fisherman in the Iliad.

Ἡ δὲ, μολυζδαίνῃ ἰκελη, ἐς ζυσσον ὄρουσεν
Ἥιε καὶ' ἀγράυλοιο ζοὸς κέρας ἐμζεζαυῖα
Ἐρχείαι ὠμησὶῆσιν ἐπ' ιχθύσι κῆρα φέρουσα. ‡

Dr. Clarke has stated his belief, that the horn here mentioned was merely the rul-

* In questa forma
Passa la bella donna, e par che dorma.
Tass. Ger.

† Perhaps a similar superstition has transplanted the gentle terms of "gale" and "breeze" into the rough dialect of English sailors.

‡ Lib. xxiv. v. 80.

lock, over which the line was passed in hanging from the boat; but it is clearly meant in this passage, that the horn falls with the lead to the bottom of the sea. It is stated by Sonnini to be the present custom among the islanders of the Archipelago, to attach their hooks to the bone of the sepia, that the limpets may be induced by its whiteness to desert the rocks to which they are cleaving, and fix themselves upon this extraordinary bait. Might not the horn of the ox have been used for the same purpose? I am inclined to this opinion; but I cannot answer, from my personal knowledge, for the accuracy of the fact as related by Sonnini.

CHAPTER V.

General Character of the modern Greeks—The Athenians —Constantinopolitans—Mainiots—Hydriots, &c.

It is not my intention to canvass the various opinions held by philosophers respecting the distinctive character of nations; nor is it necessary for me to enquire, whether the peculiarities the modern Greeks derive from their progenitors have been preserved to them in the climate they enjoy, or whether, according to the doctrine of Aristotle, there is a progression in the character of mankind, by which the sober wisdom of Socrates must ultimately end in carelessness and stupidity, while the brilliant genius of Alcibiades shall only be recognized in the restlessness and vanity of his descendants.*

*Aristotle's distinction between men who are εὐγενεῖς and γέννιοι is singularly applicable to the two ages of the Greeks. Ἔστι δὲ εὐγενὴς μὲν, καλὰ τὸ γένος, ἄρρην, γέννῖος δὲ, καλὰ τὸ μὴ ἐξεστάφθαι ἐκ τῆς φύσεως· φύρα γὰρ ἦς ἐστιν, &c. Arist. Rhet. Κεφ. ιζ.

The Greek blood in the greatest part of the peninsula is now so corrupted by intercourse with foreigners, that we may be rather surprised in finding so many of its ancient characteristics, than disappointed at not discovering them all. The nobler virtues, which were fostered by liberty and encouraged by the desire of applause, have never thriven under the shade of bigotry and despotism; but we shall find among the islanders of the Levant the same activity of mind and body, the same acuteness, levity, and cunning, which were eminent in the Græculus of Juvenal. *

Vanity, always the most remarkable feature in the disposition of the Greeks, now exhibits itself in empty expressions, and titles; in imitating the dress of their masters; or in intrigues, to obtain the power of tyrannizing over some little hamlet in the cha-

* I have often watched the rapid change of the Greek sailors' spirits, when, upon the vessel escaping into port after sustaining one of the violent hurricanes which force themselves between the rocks of the Archipelago, they, almost before the anchor was dropped, fell to dancing round the mast.

racter of Primato or Codga Bachi. The present justice of one epithet, which has been long applied to Greece, will be readily acknowledged by every traveller who has visited it. The most tremendous imprecations are no security for the truth of a Romaic story; and I hope I may have never forgotten, in compiling the materials of this essay, that "Græcia mendax" is a description equally applicable to all the eras of that country.

The moral is not near so remarkable as the physical identity of the ancient and modern Greeks. The light elastic forms of the Hydriot sailors, their hair flowing on their shoulders in all the genuineness of the "Καρήκομοωνῖες Ἀχαῖοι,"* and a complexion which not even a Mediterranean sun can tarnish, would form the most beautiful race of beings in the world, if their features were not so constantly regular as to become monotonous; and if, on the Continent at least, a certain depressed and humbled look did not attach itself to lineaments we should otherwise acknowledge

* "The long-haired Greeks."

as those of Xenophon or Alcibiades. In former days love was the business of the Greeks: that passion entered into all their histories, and was the cause of half their wars. The mystery of the Gynæcæum excited and encouraged the ardour of the lover; * and even now, the strictness with which the virgins of Greece are watched, has been eluded by exploits which might have astonished the cotemporaries of Leander. †

Though the delicacy of her form is not long able to sustain the heat of the climate and the immoderate use of the warm bath,

* It is partly to this seclusion that we must refer the depravity, in both sexes, which yet disgraces the Greeks, but which exists to a much less extent with them than in the harems of their masters.

† I cannot refuse myself the pleasure of transcribing the observations of Mr. Hume on the subject of this Eastern custom. "What better school for manners than the company of virtuous women; where the mutual endeavour to please must insensibly polish the mind; where the example of female softness and modesty must communicate itself to their admirers; and where the delicacy of that sex puts every one on his guard lest he offend by any breach of decency." Essays, vol. I. p. 138.

I can scarcely trust myself to describe the beauty of a young Greek when arriving at the age which the ancients have so gracefully personified as the Χρυσοστεφανος Ἥβη: Were we to form our ideas of Grecian women from the wives of Albanian peasants, we should be strangely deceived; but the islands of Andro, Tino, and above all that of Crete, contain forms upon which the chisel of Praxiteles would not have been misemployed. The expression of vivacity, which seldom plays upon the downcast countenances of the men, is never absent from the girls of Greece. In them the fire of genius and of nature supplies the place of education. The traces of that colloquial eloquence for which the ancients were so famed are principally observable among the women, and the endearing words that are always in their lips, give life and interest to their most trivial discourse. "My eyes," "My heart," "My soul," * are nothing more with them than the habitual expression of

* Μάλια μᾶ. Janem, &c.

a warm and feeling heart.* I am sorry to be obliged to detract from the picture, by admitting that those hearts are too frequently offered at the shrine of interest; and that delicacy is not always remembered amidst the sallies of the Grecian ladies.

The respect and affection with which the nurse was formerly regarded, may be frequently perceived in the ancient tragedians. She still is considered as a permanent inmate in the family of her charge, and her duties are nearly similar to those which Gilissa recounts with so much feeling in the Choæphoræ of Æschylus.† The crowd of slaves attendant on Bacchis in

* The violent effects of love have not been confined to the men. I was told of a beautiful girl at Athens, who cut off the hair which had long raised the envy and admiration of the city, and sent it to her lover at the moment when his ship was bearing him from the Piræus. The reproof was too poignant, and he returned. In attempting to recommence his voyage at a later season of the year, the vessel in which he sailed sunk among the rocks of San Georgio, almost with insight of his beloved.

† Act 2. Sc. 3.

the Heautontimorumenos are well contrasted with the affecting picture of Antiphila mourning in solitary poverty for her mother.* The archontesses of Greece never move without their whole household in their train; and the delicacy of the picture delineated by Terence will easily be supplied in a country whose inhabitants are yet so peculiarly the favourites of the Graces.

Οὐλι γὰρ——
Σεμνᾶν χαρίτων ἄλεῤ,
Κοιρανεονλι χορεὺς,
Οὐλι δαίλας.†

We cannot look upon the map of Greece, without first directing our eyes to Athens. In that city it was my good fortune to spend a considerable portion of the year I passed in the Levant, and certainly no part of it was spent in more exquisite enjoyment. The situation of Athens is remarkably magnificent, and the beautiful effect of its ruins has perhaps been increased by the mellow tint which has enriched and softened the dazzling marble of Pentelicus.

* Ter. Heaut. † Pind. Olymp. Od. xiv.

The little moisture exhaled from the light soil of Attica is instantly dissipated by the whirlwinds, called by the ancients Sciron, which are forced through the isthmus of Corinth into the Ægean sea, and it is to the extreme subtility and dryness of the atmosphere surrounding the city, that we are indebted for what it still preserves of antiquity and beauty. The clearness with which distant objects are perceivable may be attributed to the same cause. Nay, Attic genius itself was perhaps considerably assisted by the lightness of spirits generally produced by such a climate. Its effect is very discernible after passing the ridges of Citheron. The unwholesome marshes of Bœotia are inhabited by a race of men whom the vanity of the Athenians still despises as inferior beings; and, though with the powerful exceptions of Pindar and Epaminondas, I have little doubt that there always existed a considerable difference in the comparative quickness of the inhabitants of the two countries.*

* Ἀρχαῖον ἔνεδος Βοιωτῶν ἔτυ. Pind. Olymp. Od. vi.

The modern Athenian is only distinguishable by an exaggeration of what I have considered as forming the principal features in the general character of the Greeks. Lively, ardent, and ingenious, he is yet famous for the smartness of his repartees; his inconstancy, and his eagerness for news, are proverbial; τι κανεῖς (what news?) is now as frequently heard in the streets of Athens as was formerly the τι καινὸν which so often struck the ears of St. Paul * and Demosthenes; † his vanity revenges itself for the insults he is obliged to suffer, by those he inflicts on the inhabitants of Egina or Salamis; ‡ and the election of a magistrate, whom the title of archon only renders more contemptible, excites factions and tumults, which the Vayvode is often unable to control.

Olives produced on the site of the Academy, and the honey of Hymettus, continue

* Acts ch. xvi.

† Dem. Olynth. 2.

‡ Salamis (now Colouri,) a most picturesque island, is nearly uninhabited. The kingdom of Ajax is rented of the English consul at Athens, for 150*l.* per annum.

the sole exports of Athens; while the present appearance of the Piræus,* now only inhabited by the monks of San Spiridion, forms a melancholy contrast with the bustling scene (so admirably described by Thucydides † and Aristophanes ‡) at the fitting out of the Sicilian expedition.

Though the progeny of Themistocles and Solon are no longer to be discovered, at Athens may still be found some families proud of their descent from the nobles of Constantinople. The names of Notara and Logotheti were not unknown to the Byzantine historians, but it is among the princes of the Fanari that we must look for the principal remnant of that degraded court. The part of Constantinople which bears this name was appropriated by the Turkish conqueror as a residence to some of the family of Constantine:

* The Piræus is still an excellent harbour, with seven fathom water. The Brackel and other English frigates have been at anchor in it for weeks, but the outer port is all that remains useful, the other two being nearly filled up.

† Lib. vi.

‡ Acharn. Act 2. Sc. 5.

there, is now the palace of the patriarch; and there we may yet discover, among the Moldavian courtiers, a faint image of the magnificence of the Byzantine emperors.

Nothing can prove more forcibly the extreme vanity of these bastard Greeks than the intrigues which used to be occasioned by the death of one of the princes of Moldavia and Wallachia.* The bowstring was the certain and speedy end of a nominal authority exercised alternately under the influence of a Russian or a Turkish agent; but the danger was compensated in their eyes by an unlimited power of extortion, and the enjoyment of

* I cannot pass over the mention of these semi-barbarous courts, without alluding to a singular race which has risen to importance solely under their protection. The Tchinganehs, or Gypseys, who inhabit the northern provinces of Turkey, are very numerous, composing apparently an industrious and inoffensive population; though differing in their moral character, they still preserve the peculiarities of appearance and language by which they are known in other countries. In Moldavia and Wallachia they have sometimes arrived at honour and wealth; and in their extraordinary situation of tutors to the young Boyars, they have often much weight in the domestic transactions of those unfortunate provinces.

the ridiculous titles and ceremonies inherited from the imperial court. This love of pompous appellations, and the scrupulous nicety with which they are distinguished, are very general throughout Greece. The title of archon, which I have already mentioned, is universally applied to persons of family and distinction. Each of the patriarchs is addressed by a peculiar epithet, while the absurd superlatives Ευσεβεστατος, Θεοφιλεστατος, παναγιωτατος, * and many others, designate the various dignities of the Greek church. †

Much of the grandeur of the Fanariot nobles has been reduced by the war, which has driven them from Bucharest and Jassy. When I was at Constantinople, the sale of their books and pelisses seemed to prove how little they expected the restoration of the Transdanubian provinces to the Turkish empire, and how little faith they attached to the promises held out to them

* "The most loved by God;" "the most completely holy," &c.

† Ανηρ Βασιλικος is the polite phrase for a man of fashion.

by the Porte, of forming the island of Cyprus * into an independent Christian principality. Yet it is in the Fanari that we discover the purest remains of the ancient language; and the patronage of its inhabitants has supported the few men of genius who of late have appeared among the Greeks.

The southern part of the Laconian peninsula is separated from the rest of the Morea by a chain of nearly impassable mountains. Taygetus, famous in all ages for its hones, is formed of a slippery rock, so hard as scarcely to be broken, and bristled with little points and angles, on which the gentlest fall is seldom unaccompanied by a fracture. Within these formidable bulwarks a race of Greeks have uniformly braved the power of every nation that has successively acquired the sceptre of the Atridæ. The reader at all acquainted with the Levant will easily understand that I am speaking of the Mainiots, whose history has given rise to so

* The island of Venus is even now almost entirely occupied by Greeks; the chief of that nation, who bears the title of Dragoman, is, I understand, possessed of much greater power than the Turkish Musselim.

much disquisition and conjecture; indeed speculation might form its fanciful theories at pleasure, concerning a people who, imitating the ξενηλασιαι* of their supposed ancestors,† have constantly denied access to their country to the various travellers who have endeavoured to penetrate into it. Within these very few years, however, some English gentlemen were enabled to reach the interior of Maina; and though watched with a most unwearied jealousy, they collected the few remarks upon which I have founded my description of the natives. The whole country they inhabit, with the exception of a long tract of low coast called by the Venetians Bassa Maina, is mountainous and barren. The population is divided into little villages, while, here and there, a white fortress of Italian architecture de-

* "Expulsion of strangers."

† Pericles is represented as reprobating this custom of the Spartans in one of the most elegant passages of his historian:

Τὴν γὰρ πόλιν κοινὴν παρέχομεν, καὶ οὐκ ἐστιν ὅτε ξενηλασίαις ἀπείργομεν τινα, ἢ μαθήματος, ἢ θεάματος; ὃ μὴ κρυφθὲν ἄν τις τῶν πολεμίων ἰδὼν ὠφεληθείη· πιστεύοντες δὲ ταῖς παρασκευαῖς τοπλέον καὶ ἀπάταις, ἢ τῷ αὐ' ἡμῶν αὐτῶν ἐς τὰ ἔργα εὐψυχω. Thuc. Lib. II.

notes the residence of some person of superior rank. The government was long administered by an assembly of the old men, from among whom the Protogeronte was annually chosen. The misbehaviour of the last person who enjoyed that situation led to the abolition of his office,* and since that time Maina has been divided between eight hereditary chiefs, who, with the Italian title of Capitani, exercise an absolute, uncontrolled jurisdiction in their respective districts. These form a great council to the Bey, who is elected from among themselves, but receives his investiture from the Captain Pacha, to whose charge this country is allotted by the Porte.† This Bey, however, is no other-

* It is well known, that in the beginning of the last century a tribe of Mainiots, after wandering for some time about the Mediterranean, found a refuge at last in Corsica, where they preserved, in the village of Acergas, their peculiar religion, language, and dress, till a very recent period. Perhaps one of this race, transplanted to Ajaccio, may have really been the founder of the Καλομαρι, from whom Buonaparte boasts of his descent.

† Constantine, the present Bey, formerly a merchant, bought his investiture at Constantinople, and by aid

wise distinguished from the other Captains than as their representative in all public transactions with the Turks, and their responsible agent for the Haratsch they have to pay.

Under such a government, we are not surprised to find a race of bold and licentious robbers;* yet seclusion from the contagious effects of neighbourhood has preserved among these lawless men the virtues of constancy, fidelity, and truth. A traveller is immediately struck by the peculiar manliness of their look and carriage; and I have seen the proudest Turks sink into

of an army of Moreot Albanians, deposed his father-in-law, who had been elected to the office; five, however, of the eight captains are in open rebellion against him, and the power of the veteran Anton is much more substantial than all the assistance the Turks can confer upon the usurper.

* We must not form our opinion of the whole nation from a race of pirates, who under the tremendous appellation of Cacovoumotes (Villains of the Mountains) are the terror of the Archipelago. The number of their desart havens have always encouraged the crime of piracy among the Greeks. But the cruelty shown in exercising it is much exaggerated to strangers by the trembling merchants of Scio, and Scalanova.

the most abject servility, on discovering that the Greek whom they had insulted was a Mainiot.

Christianity made no progress among the Mainiots, till many centuries after the conversion of Constantine. At present, though its precepts are unknown, or disregarded, it has given the priests an amazing influence over their flocks, which is, I am afraid, but seldom exerted to soften and reclaim them.*

Three opinions have been stated respecting this nation, and not one of them may perhaps be perfectly without foundation. The Mainiots boast of their descent from the ancient Spartans. That is the name by which they are known among themselves, while the histories of Lycurgus and Leonidas are still figured in their popular traditions.† The destruction in which Nabis

* A Mainiot priest, to whom I complained of the robberies attributed to his countrymen, told me it could not be helped; that it was a custom handed down to them by their ancestors in the νόμοι τῦ Λυκόργυ, (The laws of Lycurgus.)

† The scarcity of money is so great in Maina, that most of their domestic bargains are carried on by the interchange of commodities.

is said to have involved all the Spartans, greatly diminishes the justice of this claim.

Some travellers have gone so far as to deny that they were Greeks at all, and to discover in them the progeny of Sclavonian robbers. But is it likely that their Sclavonian neighbours, in the villages of the Morea, who have been constantly subject to the influence of Greek, Venetian, and Turkish manners, would have preserved more of their original character than a race separate and divided from the rest of the world? Yet Villoison observed the purity of their Doric dialect, and subsequent travellers* have remarked the particular resemblance of most of their customs to those of the ancient Greeks.

Probably the writers who trace their nation from the Ἐλεύθεροι Λάκωνες, or the inhabitants of the sea towns of Laconia, who were separated from the dominion of Sparta by the decree of Augustus, may be nearest the truth.

De Pauw, Pouqueville, and Chateaubriand, are at issue upon these points; and

* Pouqueville, &c.

perhaps Spartans, Laconians, and Sclavonians, are all, more or less, confounded in this singular people.*

The first effect of the great revolution which has shattered the complicated machine of European policy was the destruction of the numerous little states whose precarious existence was supported by the balance of their more powerful neighbours. While these states have been confounded in one or other of the great masses into which the Continent is broken, an unknown and barren island has begun to raise itself to independence and distinction, in the very heart of the Mahometan power.

It is no more than twenty years since the name of Hydra was first heard among the sailors of the Mediterranean. Its ancient name, if, indeed, it possessed one,† was never

* The laws of Lycurgus were transplanted from Crete; and it is curious, that in a corner of that island, enclosed, like Maina, by insurmountable rocks, a race of Greeks remained till lately in complete independence. The use of the bow and arrow is frequent among these Sfackiots, and their swiftness has been remarkable from the age of Meriones till now.

† Mr. Hobhouse considers Aristera as its classical appellation.

recorded in history, and a few exiles from the Morea, whom a partiality to Russia had exposed to the vengeance of the Turks, laid the foundations of a state, whose merchants are now concerned in half the commerce of the South of Europe.

This new Venice, for it is impossible not to cherish its resemblance to that republic, lies directly opposite the Scyllæan Cape. Its population, estimated by Pouqueville at fifteen thousand families, is now greatly increased; while the sixty ships he considers as so great a proof of wealth, have at least been trebled since his visit. The impolitic restrictions of the Turkish government upon the exportation of corn have been the principal cause of this success. The captain of the corvette stationed off the island is propitiated by an annual pension, while in the desert havens of Laconia a cargo is always ready for the Hydriot vessels, and beacons lighted on the various promontories of the neighbourhood prevent surprize. In this way the harvests of the Levant have been poured into the impoverished ports of Spain and

Italy, by the activity of these enterprizing islanders.

The payment of a moderate Haratsch is the only pledge of their dependence; the details of their domestic history present many events extremely similar to those of Venice in its earlier years, and of the oligarchic commonwealths of ancient Greece; the power of the rich, who, in the character of Primati, carry on the government of the lesser islands of the Archipelago, is here constantly subject to popular attacks; and in the year 1811, a great tumult took place between the Pentecosimedimni and the mob, which exhibited many of the features of the Corcyrean sedition, and had nearly transferred the sovereign power into the hands of the people. The analogy would perhaps be complete, if we did not find even here some vestiges of Albanian blood in the appearance of the women, and the use of a language far more corrupt than that of the neighbouring islands.*

* Specie and Ipsera are, I am told, also creeping into independence, through the means of wealth and trade.

CHAPTER VI.

Conclusion.

THE phœnix rising from its flames is the emblem invariably adopted by the Greeks. In discussing the justice with which it is assumed, I am conscious of the difficult task I have undertaken, and how impossible it will be for me, neither to interfere with the theories of the politician on the one side, nor to shock the dreams of the scholar on the other.

After the battle of Giorgevo,* in 1811, the Turkish power, which had so long tottered, appeared hastening to its fall; no foreign state was seen stepping forward to its assistance; rebellious chiefs had raised

* In proceeding from Smyrna to Constantinople, soon after the decisive battle to which I have alluded, I found my journey stopped by the accounts I received of 800 Delhis, literally, madmen, but in fact formed of all the ruffians of Constantinople, who had suddenly left the army on the Danube, had crossed the Bosphorus in a body, and were pillaging at their ease ten or twelve villages upon the great road between the first commercial city of the empire and the capital. Hence we may judge of the wretched state of the interior Pachaliks, which suffer every misery at-

their several standards in the richest provinces of the empire; the few troops which formed its army soon deserted, in order to indemnify themselves, at the expence of their native villages, for the plunder of which they had been disappointed, and the arrears the government was unable to discharge. Indeed it is impossible to conceive the imbecility into which that Power had dwindled, which the elegant and judicious Busbequius feared would in the end have overcome all the efforts of the Christians, and gained the ascendancy over the civilized world. The Janissaries, at whose name the stoutest heart would formerly have trembled, have become a vast armed corporation, whose privileges are courted by the rich and the profligate, as the means of impunity and defence, but who have long ceased to be terrible to any nation except that in whose bosom they are cherished and preserved. The attempts of Selim and Mahmoud,* the

tending a military despotism, without its only advantage,—promptitude of defence against an enemy.

* Mahmoud is son of Abdulhamid, the emperor who so long resisted the arms of Catharine, and nephew of Selim, whose exertions for his subjects deserved a bet-

present Sultan, to introduce a more regular force, have hitherto been without avail. Should the Grand Signor who now fills the throne die without male issue, Turkey will fall under the sway of the deposed Khan of Crim Tartary, and for him personally his future subjects have an invincible contempt, and he will not have the advantage of the great tie by which their affections are bound to the present family, the union of ecclesiastical and political supremacy, in the dignity of Caliph, inherited from Fatima, the daughter of Mahomet.

ter fate. He is represented as a man of a very powerful understanding, but cruel, and bigotted to his religion. His reign has exhibited the rare phenomenon in Turkish history of a Grand Signor who has never been influenced by a favourite or a mistress. The horrible massacre of the Mamalukes in the beginning of 1811 is said to have been by his express command; and the number of floating mats which surrounded my boat as I crossed the port, were pointed out by my interpreter, as having enveloped the corpses of Janissaries whom he had sacrificed to the new policy of the Nizam Dyedid.* Mahmoud has very handsome features, but their melancholy expression is increased by an extreme paleness, resulting, it is said, from an attempt to poison him when a boy.

* The Nizam Dyedid was a body of troops, armed and disciplined in the European way.

In the beginning of last year, every thing conspired to open the gates of Constantinople to the Russians, and neither the Danube nor the Balkan would have arrested their progress, had they not been called to higher destinies in another quarter of the continent. Turkey, in the mean time, may recruit her strength; but it sufficiently appears from the experience of the last century, that the Spahis and Janissaries have long been but empty titles, and that the discipline and valour of the Russians will probably always overcome the horde of robbers who now compose the Mussulman army. There can be little doubt that the possession of Constantinople is the favourite project of the court of St. Petersburg. Catharine, at the baptism of her grandson Constantine, bequeathed to her descendants the glorious designs which she was so near accomplishing herself.* The realization of those projects may be re-

* The Turks themselves universally believed, that an old prophecy was upon the eve of its accomplishment, which predicts that Constantinople must ultimately become the possession of a nation of yellow-haired infidels.

served for the conquerors of the French; but even when the Russian flag shall float on the Seraglio, many obstacles will remain before the provinces of European Turkey shall fall under a foreign yoke, and the temporary possession of the capital will be very far from establishing a new dynasty on the throne of Greece. The disunion which must ever prevent the Turkish power from being formidable in a body, will perhaps protect it effectually from being conquered in detail. Constantinople may fall without drawing with it a single province. Each Pachalik will successively offer a new impediment to the Russian arms, and other heads will spring up with new force and vigour from this political hydra, in the room of the one it has lost.

We may have learnt by late examples the new impulse which the destruction of a weak government can give to an empire; for it is difficult to conceive, that any pre-established power in Spain * would have calmly con-

* The warfare by which the Spaniards have so long prevented the conquest of their country is remarkably similar to that by which, according to Voltaire, they wore out the English and Germans in the war of the succession.

templated the loss of its capital, without yielding to whatever conditions the conqueror might impose.

The Albanian mountains are inhabited by a race of men who are, if possible, more averse to the Russians than the Turks themselves; and the opposition of their little clans would easily render the defiles of Macedonia impervious to an invading force.

I am aware of the justice with which I may be accused of forming conjectures more wild than those of the most fanciful writers who have preceded me, but the future state of Greece is a question in itself so entirely of conjecture, that it is impossible in its examination not to venture upon speculations, of which, perhaps, we may

"Les Espagnols avaient fait jusques là, peu d'éfforts pour soutenir leur roi; ils en firent de prodigieux quand ils le virent abbattu, et inventérent en cette occasion une espece de courage contraire a celui des autres peuples, qui commencent par de grands éfforts, et qui se rabbattent; il est difficile, de donner un roi a une nation malgre elle; les Portugais, les Anglais, les Autrichiens, qui etaient en Espagne, furent harcelés partout, manquerent de vivres, firent des fautes presque toujours inevitables dans un pays étranger, et furent battus en detail." Siecle de Louis XIV. Chap. 21.

witness the refutation, even before this pamphlet shall have been completely forgotten. Should my conjectures, however, prove well founded, and the conquest of Constantinople lead to the independence of Greece, the people, by whose means that country is again to rank among the nations of the world, will become an interesting subject of enquiry. The scholar will immediately turn his eyes to the descendants of those heroes with whom all his ideas of Greece are inseparably blended; and it is with the utmost reluctance that I can apply myself to analize so fair a prospect, and to try by the stubborn rule of probability a dream full of such delightful images of future happiness to mankind. But I feel still greater regret in appearing to repress, in the least degree, the exertions of a rising nation, and to chill, by dull and abstract reasoning, the longing for independence, and the hope of a speedy restoration, which hourly increases in the minds of the Greeks. Truth obliges me, however, to avow the opinion, that the time is not arrived when such expectations can be realized; that before the Romai become a nation, they must proceed some time

longer, with steadiness and ardour, in the course they have begun to pursue. We are so much accustomed to glance at once from the classic ages to the present, that we are apt to believe that nothing more is necessary than the removal of the Turkish power, in order to discover the same race of men to whom we have constantly and emphatically applied the name and character of Greeks. But a general want of interest, and the obscurity which has only lately been dispelled by a great historian, induces us to overlook a vast period of Grecian history, where we scarcely see one solitary instance of virtue and patriotism, to keep up the recollection of their ancestors, or justify the claim they soon abandoned, to their very name.

The most insufferable of modern despotisms is mild in comparison with that of the Byzantine emperors; but if their tyranny oppressed their subjects, the profligacy and meanness, which flowed from their court, became incorporated with the nature of the Greeks, and effectually corrupted the little that remained of Hellenic character and blood. Diversity of

language or religion, and a faint pride in the remembrance of their former greatness, contributed to preserve its inhabitants from being considerably influenced by the foreign nations who ruled, at various times, the provinces of that great peninsula. But when we consider the frequency of those changes, it is difficult to believe, that Romans, Spaniards, Florentines, Venetians, and Turks, should have left no trace of themselves in the manners of the Athenians; and the names of the Archipelagic nobility may prove, that, even in those islands, there yet are descendants* of the Venetian families, who settled there under the government of the Sanudi. Our ideas of what is really Greek, become, therefore, extremely confused and uncertain.

Again, the few in whose veins we may still suppose some purity of blood, are so various and distinct in their character and views, that we can scarcely expect them ever to unite in the formation or accomplishment of the same design. From the Achæan league to the present day, the states of Greece never appear to have been con-

* Frangopolo, Justinian, Pisani, Vitale, &c.

nected in any general object. We have seen how little similarity there is at present between the inhabitants of the different parts of that country, while neighbourhood is now, as it ever has been, the inevitable source of jealousy and distaste. Can we believe that the effeminate prince of the Fanari will join with the Mainiot in the same common cause? Will the vain Athenian submit to march in the same ranks with the rustic Moreot? Or, if they did temporarily unite, must not the love of power soon break them again into various denominations similar to those by which, since the time of Pericles, they have remained continually distinguished?

The first impression received upon landing in Greece, generally determines the aspect which every succeeding impression is to wear. An infinity of circumstances, scarcely perceptible, often lay the foundation of a theory, and when once the theory is formed, we know how easily every observation, however dissonant, is forced into its service. It may happen to other travellers, as it did to me, to pass the first evening after their arrival in that country

in a company of young Ionians, who, with the features and the language of ancient Greece, chaunted to their guitars the most animating songs, in which they compared the Turkish power to that of Xerxes, and sung in chorus the burthen of

Πιστός ἔς τὴν πατρίδα
τὸν ζυγὸν συντρίψω.*

It will be difficult in such a case to believe,† that these men were long the tranquil subjects of a government the most venal and despotic. The Παλμις of the Greeks is an indeterminate word, to which they affix no precise idea; insomuch that we shall often find the same men who have been imposing upon us by the most frantic exclamations of pity for their country, and hatred to its oppressors, retiring to join in the intrigues of a Vayvode's antichamber, and to buy some miserable office about his person by the blackest calumnies and accusations against their fellow slaves. In such a na-

* Faithful to my country,
I will burst in pieces the yoke.

† So early as the time of Livy, words and literature were considered as the only remaining weapons of the Greeks and Athenians: literis verbisque, quibus solis, valent bellum adversus Philippum gerebant. Lib. III. cap. 44.

tion we cannot expect to find a Leonidas, and we are tempted to leave them to have recourse to their saints, for the restoration they so little deserve.* The very affectation of patriotism is, however, the growth of a later age; and from the period when its appearance becomes respected and creditable, we may hope that it will not be long before we may witness its reality. But one great obstacle to the emancipation of the Greeks will be found in a nation which has, at present at least, the most probable chance of obtaining dominion of their country. I leave to the better qualified pen of Mr. Hobhouse, the task of unravelling at length the mixed origin of the Albanians; but I have already remarked, that the majority of the people, who, under that name, and the spurious appellation of Vlach, inhabit the smaller villages of Greece, have many characteristics

* Nothing exhibits more effectually the weakness into which Greece had already sunk, than the ease with which Alaric overrun the whole peninsula; and the Athenians, who could calmly wait till Minerva should confound the barbarians who were approaching the Acropolis, had already made a great progress in corruption and pusillanimity.

which seem to constitute a Sclavonian race. Their language and habits have prevented them from uniting with the Turks, whose pride is irritated by the haughty demeanour of the warriors of Chimæra and Sulli; indeed, the fear with which they inspire the Musselmans has produced an irreconcileable enmity between the two nations. Arnaout* is the expression in Turkish for every thing mean and despicable; and I have been sometimes in considerable danger, during frays between my Osmanli Tartar and the Albanian horsemen he met with in the road.

The Albanians have long formed the nerve of the Turkish armies, and the achievements of Ali Pacha and his son Mouctar are the only glories that illustrate the last age of Mussulman weakness and decay. Ali is at once the terror and support of the Ottoman throne. Its existence perhaps depends upon his sufferance, but he wisely prefers a nominal dependence, by which he may take the merit of all his popular

† Arnaout and Osmanli are the names given to the Albanians and Turks by the latter nation.

and successful actions to himself, and cover his more dangerous designs by the plausible excuse of orders he never fails to procure from the Porte.* Though age and debauchery have greatly enervated the old warrior, the power he possesses over his subjects is so great, that I am persuaded the Albanians will joyfully accept the successor he shall nominate without waiting for the confirmation of the Porte to obey the directions of the dying hero. Should the successor of Ali have talents

* The deposition of Selim was followed by a revolution, which subjected the Porte for several months to the power of the Albanians. Mustapha Bairactar, a chief of that nation, distinguished by various actions of importance, led an army from the banks of the Danube to the gates of Constantinople, and having inveigled the idiot Mustapha, who succeeded his cousin Selim, into his camp, he acquired possession of the government, and ruled the city, by the aid of 30,000 Albanians, for above six months; at length his yoke became so intolerable, that the Janissaries made a desperate effort to shake it off. His Albanian shepherds had retired to their native hills; and Mustapha Bairactar himself, after sustaining a furious contest with the Osmanli troops, took refuge in a magazine of gunpowder, under his palace, and finished his career by burying himself and one thousand of his enemies beneath its ruins. His great coadjutor, in this re-

and courage equal to his power, we can scarcely expect to find in him the same moderation; and any revolution which should strike the sceptre of Greece from the feeble grasp of the Ottomans, would probably deliver it into his hands.

The Albanians appear to me to possess all the qualities that generally form the germ of a great nation. Courageous to a proverb; turbulent, yet faithful to each other; their bodies are remarkable for activity and force, and their minds for acuteness and sense. The religion, which they disregard, will scarcely form an obstacle to their union with the Greeks, while a mutual origin and language will prepare their way to the extreme peninsula of Messenia.

Ali Pacha used to pride himself on the affection of the Greeks, and the modern Pyrrhus was a title he preferred to all the bombastic appellations of the Ottoman court. His two eldest sons, Mouctar

volution, was an Hungarian renegado of the name of Soliman, who, with 5000 of the Nizam Dyedid, defended for some time the gates of the seraglio against the whole population of Constantinople.

and Veli, are very inferior to their father. His virtues they divide between them, but his vices * seem the joint possession of both. Mouctar, whose brutal character has been formed in camps and mountains, is the idol of the Albanians; whereas the elegant Veli has disgusted his countrymen by the luxurious delicacy of his life, and his preference of Osmanli manners. His eyes have long been fixed towards the post of Captain Pacha; but this ambition is hopeless, since even the policy of Constantinople can perceive, that naval power is all that is wanting to open the seraglio to the family of the Bey of Tepalen. † Selim the third son is the Shekh of a convent of Dervishes, and it is said, possesses all the vices of his family under the garb of a monk of the

* It would shock our best feelings to enlarge upon the horrible vices in which Ali is said to indulge, but his refined profligacy has often rewarded the merits of his followers by the hand of a favourite mistress; and instances are not wanting of the Pacha having borrowed again, for a time, the gift which he had so liberally bestowed. Most of the principal courtiers of Ioannina were said to hold their wives by this precarious tenure.

† Tepalen is a small village, of which the father of Ali Pacha was the hereditary possessor.

only religion in which the possession of above one hundred concubines can be united with safety to the character of a saint.

The various writers who have anticipated the restoration of Greece, and particularly Sonnini, have called upon the other nations of Europe to lend their assistance to this great design. We have been adjured, in the name of religion, to form another crusade against the enemies of Christendom. Justice, it is said, should induce us to restore to the Greeks the possessions of which they have been unwarrantably deprived; and policy should encourage us to drive from the finest provinces of Europe, a people, whose weakness invites, and whose tyranny justifies, invasion. But there would be no end of examining into the titles of nations, and the knight errantry of states would soon become, like the robberies formerly dignified by that name among individuals, only an excuse for the most violent acts of self-interest and oppression. The policy of the measure, if indeed it can be separated from its justice, forms another

ground of discussion, and however harsh it may seem to the philanthropist, I cannot help believing that the true policy of England, and the other European states, will lead them to support the Turks in the possession of Constantinople. Should the Greeks rise suddenly to independence, the first consequence, as has been well observed, would not improbably prove a religious war, and the annals of Moldavia and Wallachia may convince us that a Turkish Pacha might be soon regretted by the subjects of a Greek Vaywode. No tyrant is so terrible as an enfranchised slave!

To England, indeed, the independence of the Greeks must always be a subject of alarm.* It is at sea alone that they have

* The influence of the embassy of France will always be considerable at the Porte, from the sums of money it has to bestow, from the long continuance of its alliance, and from the great majority of Periot Christians who are encouraged by its protection, to procure intelligence, or in carrying on the various intrigues of the seraglio. We have too long neglected the Levant; our dragomans, our con-

as yet shewn any symptoms of spirit and perseverance, and the success attained on that element by the islanders of Hydra, may caution us against indulging without restraint in wishes for their restoration and aggrandisement: it can only be by her trade that Greece can ever become powerful; but the union of Constantinople and the Archipelago under the government of an active and commercial people, would be in the highest degree dangerous to our naval power. The position of that city was judiciously selected by Constantine as a scite for the capital of the world, and it is said that its advantages

suls, our very political residents* are generally Greeks, who for the most part only pay attention to the commerce whence they derive their importance and their fees, and studiously avoid interfering in affairs which might engage them in quarrels with the Turks, without a certainty of being supported: while, on the other hand, there is not a little fishing town on the coast of Greece where a native Frenchman is not established as the agent of our enemies.

* Mr. Foresti, who has so long filled the situation of resident in the Ionian Islands, is a most honourable exception to the rule.

have not been overlooked in the projects of the modern Emperor of the West.

The Golden-horn is, I believe, the most perfect harbour with which we are acquainted. But it would be superfluous to expatiate upon the acknowledged benefits that must result to a commercial people from the exclusive possession of the Black Sea and the Propontis. Any other engineers but the miserable Topgis of Constantinople would soon render the Dardanelles absolutely impervious: Then under the pressure of the severest blockades, the sailors of Constantinople might, without molestation, gain experience and courage in the stormy voyage of the Euxine, whose inhospitable shores produce a race of men (the Lazi,) esteemed among the most hardy and enterprizing of the Levantine mariners.

We may easily perceive, from this slight sketch of a situation it would require volumes to detail, how much it must always be our policy to secure the possession of Constantinople to a nation whose genius leads it to overlook advantages which might be rendered so dangerous to the rulers of

the sea. The Albanians would be nearly as formidable as the Greeks. In short, we have every reason to rejoice that the crescent still towers over the port of Constantinople. It is true the corruption of a Reis Effendi may give a * temporary preponderance to the influence of our foes, but that terror of our fleet with which the passage of the Dardanelles in 1806 has inspired the populace of the city, has only been softened into gratitude by the abortive negociations in which it terminated. I have already stated the inclination felt towards us by the individual Turks; and the voice of the people, which is heard even through the sevenfold walls of the seraglio, will ever prevent its government from being long the enemy of England.†

* It must be difficult to arrive at any common point of diplomatic arrangement with a nation whose minister, in answer to a complaint of some infraction of the law of nations, replied, "O, but we do not acknowledge the law of nations."

† I cannot conclude without adverting to the singular fact of our having a regiment of modern Greeks in our service; and though I may regret that we are giving them by that means the hopes of our assisting in their restora-

These may be considered as only national and British arguments: but while the weight of ignorance and superstition continues to oppress the Greek, in vain may you confer upon them nominal freedom: they cannot feel the value of the gift you bestow. An infant may be more safely entrusted with a sword, than the ignorant and the bigotted with the sacred weapon of liberty and dominion;

Hunc igitur terrorem animis, tenebrasque necesse est,
Non radii solis, neque lucida tela diei
Discutiant, sed naturæ species ratioque.*

Weak and untutored minds are seldom able to support with steadiness the sudden glare of reason: the event of the French revolution may inform us that a gradual progression is necessary, and the seeds of rational liberty will never prosper in a soil not antecedently prepared

tion, I cannot refuse my tribute of cordial applause to the talents of Colonel Church, who has formed out of an horde of Moreot and Albanian robbers, a regiment, I am told, scarcely inferior in discipline and regularity to British troops.

* Luc. Lib. i. v. 144.

by proper cultivation to receive them. It were well if the nation which has been the subject of this essay were to proceed by nearly equal measures to the acquisition of both. By education is to be learned the value of liberty, and it is liberty alone which can give vigour and energy to the mind. New revolutions may happen, and whole generations pass away, before the modern Greeks shall find themselves in this situation. They have commenced, however, with moderation and wisdom; and if the wild fancies of politicians and enthusiasts do not hurry them out of the course in which they are advancing with cautious but accelerated steps, another age may witness the glorious period when the torch of knowledge shall conduct the Greeks to the enjoyment of happiness and freedom.

Τὸν δε, πορῶν γενεᾷ θαυμασὸν ὕμνον,
Ἐκ λεχέων ἀνάγει φάμαν παλαιὰν
Εὐκλεῶν ἔργων· ἐν ὕπνῳ
Γὰρ πέσεν. ἀλλ' ἀνεγειρομένα
Χρῶῖα λάμπει, Εωσφόρος θα,
ἠΐθεϊ ὡς, ἄστροις ἐν ἄλλοις.

THE END.